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The Psalms for Modern Man

(New York) — "The Psalms for Modern Man" is being published today by the American Bible Society as the first complete Old Testament book in Today's English Version.

The volume of 150 sacred songs or hymns thus joins "Good News for Modern Man," the New Testament in Today's English Version, which the Society published September 15, 1966.

A volume containing both the third edition of "Good News for Modern Man" and the Psalms, will be published in 1971. The New Testament has had the phenomenal distribution of more than 23 million copies in the United States since it made its first appearance four years ago.

Annie Vallotton of Paris, the noted Swiss artist whose line drawings in "Good News for Modern Man" were so enthusiastically received, is the illustrator of "The Psalms for Modern Man".

The Rev. Dr. Robert G. Bratcher of Setauket, N.Y., is chairman of The Today's English Version Old Testament Committee, a group of scholars who already have devoted more than two years of effort to translating the Old Testament into modern-day English. The complete Old Testament is slated to be published in 1975.

Other members of the Committee are: the Rev. Dr. Roger A. Bullard of Wilson, N.C.; the Rev. Dr. Keith R. Crim, Richmond, Va.; the Rev. Dr. Herbert Grether of Berkeley, Calif., missionary to Thailand on leave of absence; and the Rev. Dr. Barclay Newman of Black Mountain, N.C. All are full-time translators except Dr. Bullard, who works with the committee part-time.

The committee members work with the most authoritative Hebrew text available, Biblia Hebraica, edited by Rudolf Kittel, in preparing the separate books of the Old Testament.

The TEV Old Testament Committee completed the translation of the Psalms. Their work was then carefully reviewed by various members of the staff of the Translations Department, including a number of Translations Consultants overseas. It also was submitted to members of the Translations Committee of the American Bible Society who were designated by that Committee to represent them in consultation on the TEV Old Testament text.

A semi-final form of this text was submitted to all members of the Translations Committee for their review and suggestions, to be incorporated in the final text.

After incorporation of the suggestions from the Translations Committee the text was subsequently submitted to the Board of Managers of the American Bible Society for final approval.

Original guidelines to the translators stated the common language version of the Psalms should be "in that form of literary English which is common to all those who speak the language, whether of a high or low level of education and whether native or non-native speakers."

The guide also spelled out that the translation should be "concerned with accurately communicating to reader or hearer, the content of the message" and that "greater emphasis" be placed on "clarity of meaning than on literary form."

The vocabulary was to be kept "within the range accessible to readers of limited experience, along the lines for a common language translations."

Because clarity of understanding was to "take precedence over literary form" adjustments in the direction of "more meaningful communication to the reader of the content of the original" were recommended.

It was also required that "in at least some of the poetical passages, some attempt should be made to render the material in some kind of free verse to such extent as may be possible."

(See page 2 for examples from "The Psalms for Modern Man.")

Preview: Evangelical Fellowship of Canada Convention

On Monday, March 8, at 7.45 p.m., another E.F.C. Convention will be held at the Knox Presbyterian Church, Toronto, Ont. This convention will have as its theme "Evangelism and Missions." The theme is most appropriate for our times, as our nation and our world are in desperate need for the thrust of the gospel message. The gathering will last again for three full days plus one evening. The opening address is entitled "Challenge of the '70's". On Tuesday, at 10.00 a.m., the Rev. Douglas C. Percy, instructor of the Mission Department of the Ontario Bible College, Toronto, will present a paper on "Missions in the '70's". Rev. Percy is well qualified in his field. He is a former missionary to Nigeria under the Sudan Interior Mission. During that time he founded the "Diliri Bible Training School" for African evangelists. He served for several years as Editorial Secretary of the S.I.M. and was editor of the Sudan Witness. Rev. Percy is not only an able speaker but also author of several missionary novels and a biography of Dr. A. Sirrett.

The well known evangelist Barry Moore will deliver the key note address that evening on "Evangelism in Canada." On Wednesday, Dr. W. Fitch will give a Biblical exposition on missions and evangelism. Other participants scheduled for that day and the next are: J. Younger on "Social Concerns"; Clarence Jouls, "How to Hold a Missionary Conference"; Rev. John Moran, "Visitation Evangelism"; Rev. David Ward, "Contemporary Youth"; Dr. J. Olthuis, "Education."

On Wednesday evening, Rev. Dennis Clark will speak on "Missions in Global Terms," and on Thursday evening the well known theologian, author and evangelical leader Dr. Carl Henry hopes to speak on "Evangelism and Biblical Doctrine."

The music for these evening rallies will be provided by the choirs of the Missionary & Alliance Church, Avenue Rd., Knox Church, Ontario Bible College and the Salvation Army of Danforth, Toronto.

A business session will also be held at the annual meeting, of course. And there the following important amendments, which have been considered and approved by the Executive Committee and General Council, will be voted upon:

"Section VI: Officers and Organization. 1. The Executive officers of the Fellowship shall be: President, two Vice-Presidents, Secretary and Treasurer (elected for two-year terms at the annual meeting); the Past President (during the first year after termination of his elected office); and the Chairman of EFC Commissions (elected for one-year terms at the annual meeting). 2. The aforementioned shall be the Executive Committee of EFC. 4. There shall be the following Commissions: Worldwide Missions and Evangelism; Social Action; Christian Education; Information and Publications. 6. No more than two Executive Officers shall belong to the same denomination. No more than three members of the General Council, exclusive of the Executive Committee shall be members of the same denomination, except in the election of regional chairmen to the General Council."

This coming convention promises to be spiritually challenging and stimulating. May this assembly of evangelicals from across Canada be a means to stimulate and encourage missionary efforts amongst us all in this year of the Lord 1971.

Rev. Johan D. Tangelder.

CARRYING WOOD FOR HIS STOVE, John Lloyd walks in front of his log cabin home near Palgrave, Ont. Built by Irish settlers 150 years ago, Lloyd has lived in it alone for the past 50 years, and intends to stay there. He finds modern homes are draughty. The 70-year-old bachelor seldom leaves h's 80-acre farm where he has a small herd of beef cattle.

THE WORD OF GOD AND THE A.A.C.S.

by John Hultink

THE BIBLE: ALL OF IT OR PART OF IT?

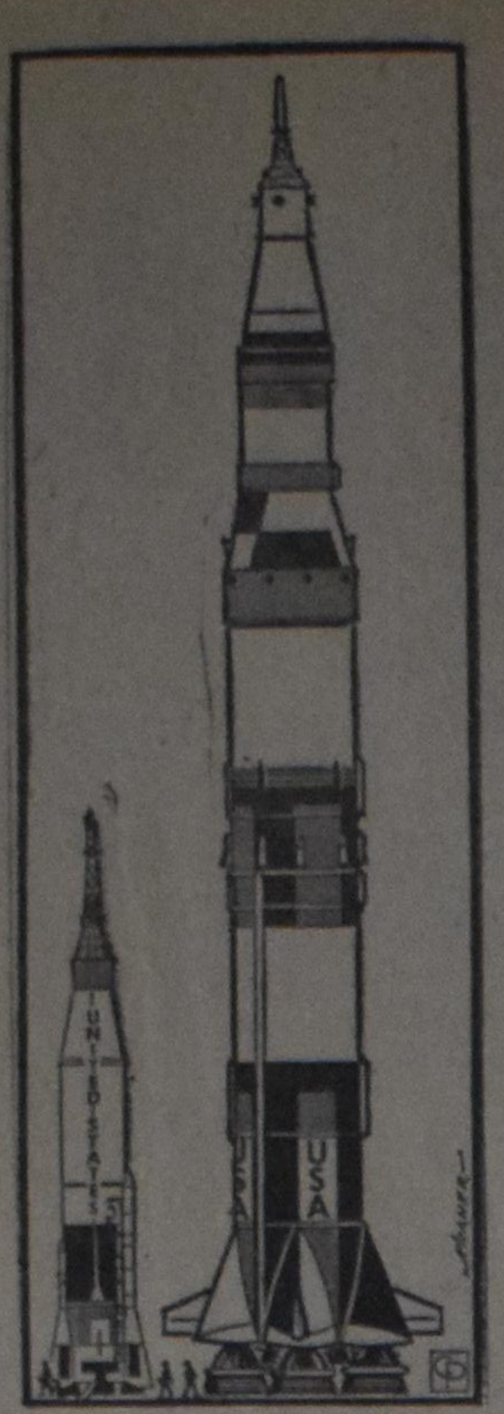
Is everything in all sixty-six books of the Bible **reliable**? Are Christians expected to believe the Bible in its entirety or are there certain sections of the Bible which we can do away with? Is one expected to believe that Adam was a **real** man, that Eve ate a **real** apple and that it was a **real** snake which spoke? Did the walls of Jericho **really** come tumbling down? Did the waters of the Red Sea **really** part to let the children of Israel pass through and was it **real** water that drowned the hosts of Pharaoh? Did Bileam's ass really speak? Did Jonah **actually** live in the belly of the fish for three days? Was Christ **really** God? Was Christ **really** crucified, dead and buried? Or were the Pharisees right after all and it was all just a Jewish hoax? And was He **really** raised from the dead? Did Christ **really** ascend into heaven and does He today **really** sit at the right hand of God?

Judging by the large volume of books rolling off the presses today asking and attempting to answer these questions, it appears that some people are going to turn gray at an early age in their painstaking attempts to determine what is **really** true and what is **really** not so true in the Bible. There are people who actually ask these questions and **having raised the questions** then consider them to be so fundamentally important that they are prepared to spend their entire life in **search** of an answer. They publish one book after another and still their questions remain unanswered. The answers these people give serve only to create more questions.

Why is it that these questions concerning the **truthfulness** and **reliability** of the Scriptures are asked in the first place? Is it so difficult to believe that the same God who created heaven and earth, made Adam out of a handful of dust and gave him the breath of life? Is it **so** difficult to believe that the same God who established the mountains, sent the walls of Jericho tumbling down? Is it so difficult to believe that the same God who stretched out the heavens like a cloth, spread apart the waters of the Red Sea? Is it so astonishing that the same God who passed out a dozen different languages at Babel, gave voice to a dumb ass? And made a dwelling place for Jonah in the belly of a fish?

Some people have expressed concern that the leaders of the AACS seldom deal with these questions. And this is so, they say, because the leaders of the AACS also experience great difficulty with these questions. **This, however, is definitely** NOT the case. It is true that leaders of the AACS spend very little time with these questions but for an entirely different reason. The reason so little time is spent with these particular questions is simply because it is such a tremendous waste of time and energy. The questions should **never** have been asked in the first place, so why spend a lot of time answering "bad" questions? Their God is not so small that His dealings with the generations of mankind have to be called into question. If the Bible teaches that Christ walked on the surface of the sea, raised the dead, made the deaf to hear and gave sight to the blind — **then it is so!** If the Scriptures teach us that Jonah lived in the belly of a fish, that Adam was the first man and that Bileam's ass spoke — **then it is so!** The fool says in his heart, "There is no God". But the man who says, "There is a God," and then goes on to question the ability of his God to do certain things and to write many books and articles

(Continued on page 8)



WHAT A DIFFERENCE a decade makes. On Feb. 20, 1962, astronaut John Glenn Jr. was the second American hurled into space by the Mercury-Atlas rocket (left). The Apollo 15, which will be launched on July 25th, 1971 by the largest rocket ever built — the mighty Saturn 5 (right) — is 364 feet in length.

NEW CONSERVATIVE FELLOWSHIP IS FORMED

Philadelphia — A committee made up of ministers and elders from several Presbyterian and Reformed denominations has agreed on a statement of purpose and a constitution for a new conservative association of churchmen.

Meeting here was the steering committee of the National Presbyterian and Reformed Fellowship, a body formed in Des Plaines, Ill. last fall in gathering of some fifty conservative leaders from ten Churches in the Presbyterian and Reformed tradition.

According to the statement hammered out by the committee, the NPRF will "join for encouragement and mutual assistance those who seek in our time the unity of a pure witness to the Word of God and the testimony of Jesus Christ."

The statement, together with the proposed constitution, will be presented in April for adoption to the parent fellowship at its next full meeting in Atlanta.

The new organization developed out of a 1969 rally of Presbyterian Churchmen United, a conservative ministers' organization in the Presbyterian Church U.S. Visitors who attended the rally from other Churches decides to meet again in the interest of a larger association. The NPRF is the fruit of that decision and the steering committee meeting here consisted of the officers and one member named from each denominational group.

Although just organized, NPRF has already come to the official attention of three denominations and from these, the Orthodox Presbyterian Church, the Reformed Presbyterian Church Evangelical Synod and the Reformed Presbyterian Church of North America, representatives participate with the official sanction of their Churches.

The ministers and elders involved participate as individuals from each of four additional denominations, the Christian Reformed Church, the Presbyterian Church U.S., the Reformed Church in America, and the United Presbyterian Church U.S.A.

From three other denominations, members have attended preliminary meetings of the new fellowship but have not yet made the decision to join: the Associate Reformed Presbyterian Church, the conservative Congregational Christian Conference and the Reformed Episcopal Church.

According to the statement approved here, "the present crisis of identity and continuity in the Presbyterian and Reformed Churches in the United States calls for immediate, urgent and active obedience on the part of all those who acknowledge the sovereign authority of Jesus Christ, the only King and Head of His Church, as He rules it through the Scriptures of the Old and New Testaments, the Word of God written, and by His Holy Spirit."

The statement continues: "Reformed doctrine and presbyterial church government furnish the basis for and the thrust toward a Scriptural ecumenism that is both contemporaneous and dynamic."

Officers of the NPRF are, the Rev. Russell E. Horton (RCA) of Lansing, Ill., the Rev. August J. Kling (UPUSA) of Miami, Dr. Donald J. MacNair (RPCES) of St. Louis, and Dr. G. Aiken Taylor (PCUS) of Asheville, N.C.

It is anticipated that headquarters of the fellowship will be established in Washington, D.C.

According to a spokesman, membership in the fellowship is open to ministers and elders (or their equivalent) from any Presbyterian or Reformed Church, who share in the objectives of the organization. Address: First Presbyterian Church, 609 Brickell Ave., Miami, Fla. 33132.

— Presbyterian Journal.

Church Announcements

CHR. REF. CHURCH

Accepted
to Mayfair, Grand Rapids as Missionary to Mexico, Rev. J. G. Groen of Owen Sound, Ont.

Declined
for Houston, B.C., Rev. J. Van Hemert of Langley, B.C.

CAN. REF. CHURCHES

Declined
for Lincoln, Ont., Rev. P. Kingma of Smithville, B.C.

REFORMED CHURCH

Accepted
to Hamilton, Ont., Rev. P. J. Yff of Detroit, Mich.

AVAILABLE FOR CALL

Rev. A. J. Stienstra, who received special training for clinical and pastoral work at Minneapolis, Minn. is available for a call from one of the churches.

Rev. Stienstra served as Home Missionary at New Brighton, Minn. and served before the church of Exeter, Ont. The address of Rev. A. J. Stienstra is 2000 Rice Creek Rd., New Brighton, Minn. 35112, U.S.A.

EXAMPLES FROM "THE PSALMS FOR MODERN MAN"

Psalm Number 8

God's Glory and Man's Dignity

Lord, our Lord
your greatness is seen in all the world!
Your praise reaches up to the heavens;
2 it is sung by children and babies.
You have built a fortress against your foes
to stop your enemies and adversaries.
3When I look at the sky, which you have made,
at the moon and the stars, which you set in their places —
4what is man, that you think of him;
mere man, that you care for him?
5Yet you made him inferior only to yourself;
you crowned him with glory and honour.
6You made him ruler over all you have made;
you placed him over all things:
7sheep and cattle, and wild animals too;
8the birds and the fish,
and all the creatures in the seas.
9Lord, our Lord
your greatness is seen in all the world!

•

Psalm Number 24

The Great King

The world and all that is in it belong to the Lord;
the earth and all who live on it are his.
2He built it on the deep waters beneath the earth
and laid its foundations in the ocean depths.
3Who has the right to go up the Lord's hill?
Who is allowed to enter his holy temple?
4He who is pure in act and in thought,
who does not worship idols,
or make false promises.
5The Lord will bless him;
God his Savior will declare him innocent.
6Such are the people who come to God,
who come into the presence of the God of Jacob.
7Fling wide the gates,
open the ancient doors,
and the great king will come in!
8Who is this great king?
He is the Lord, strong and mighty,
the Lord, victorious in battle!
9Fling wide the gates,
open the ancient doors,
and the great king will come in!
10Who is this great king?
The Lord of armies, he is the great king!

•

Psalm Number 100

A Hymn of Praise

Sing for joy to the Lord, all the world!
2Worship the Lord gladly,
and come before him with joyful songs!
3Never forget that the Lord is God!
He made us, and we belong to him;
we are his people, we are his flock.
4Enter his temple with thanksgiving,
go into his sanctuary with praise!
Give thanks to him and praise him!
5The Lord is good;
his love lasts forever,
and his faithfulness for all time.

•

Psalm Number 117

In Praise of the Lord

2Praise the Lord, all nations!
Praise him, all peoples!
His constant love for us is strong,
and his faithfulness is eternal.
Praise the Lord!

•

Psalm Number 122

In Praise of Jerusalem

I was glad when they said to me,
"Let us go to the Lord's house!"
2And now we are here,
standing inside the gates of Jerusalem!
3Jerusalem is a city restored
in beautiful order and harmony!
4This is where the tribes come,
the tribes of Israel,
to give thanks to the Lord,
as he commanded them.
5This is where the law courts are,
where the king judges his people.
6Pray for the peace of Jerusalem!
"May those who love you prosper!
7May there be peace inside your walls,
and safety in your palaces."
8For the sake of my friends and companions,
I say to Jerusalem, "Peace be with you!"
9For the sake of the house of the Lord, our God,
I pray for your prosperity.

THE WORLD AROUND US

SOCIALIST CHILE

It is already a few months ago that Salvador Allende was elected president of Chile, but the novelty has not worn off yet. The fact that Allende is a Marxist has no doubt a great deal to do with the interest that is being taken in Chile's development. The United States was not happy with the outcome of the election, but has been relatively quiet on the whole subject probably to see what the developments will be before making too many public announcements. Allende's election was a very close thing: he only received 36 per cent of the vote and was nominated president by the senate. In order to strengthen his position he will have to have a substantial number of leftist senators elected in next month's election. He will also have to increase his support from certain sectors of the middle class, and because of that he will have to work carefully for a while so as not to alienate them through precipitous action.

The great majority of the middle classes, bourgeoisie, landowners and other right wing elements have been very hostile to Allende's government and have done all they could to sabotage the new regime. Among other things, panic emigration, flight of dollars, induced inflation, jitters on the stock exchange, deliberate stoppage and sabotage of industrial and farm production and a series of right wing bombings have taken place. To a certain extent this action is understandable; these people who for so long have controlled the land and the riches of the country stand to gain nothing from the new regime, but could well lose everything. It is not likely that the country will turn communist overnight, as one high placed government official put it, "Nothing is going to happen here. We do not have a mandate for much more than reform." The reforms that have taken place to date have mostly been nationalization of foreign monopolies and Chilean-owned basic industries and banks. But these expropriations did not mean that the owners lost their property without compensation. In all cases they were rewarded with state bonds. Roughly 2 per cent of the Chilean population was involved in these transactions, which still leaves a mixed private sector intact, although the larger enterprises are now state controlled.

Chile is blessed (or cursed depending on how the world market is) with only one major industry — copper. Under the previous government of the Christian Democratic Party under president Frei a partial takeover of the copper mines has already been achieved. Under the Allende government the process has been completed. The companies concerned were paid off in state bonds and were allowed to retain a certain amount of control over the mines and especially over the marketing and processing of the metal. But the Chilean government is determined that most of the processing will eventually be done in Chile. Copper provides about 80 per cent of Chile's foreign exchange and about 12 per cent of the nation's fiscal revenue; all told it makes up about 6 to 7 per cent of the Gross National Product. In dealing with the copper mines, the Chilean government was involved with foreigners and also in a project that had long been advocated by Chileans and had already been started under the previous government, so there was really no difficulty as far as public sentiment was concerned. This will not be the case in the other major undertaking that the Allende government is starting — the socialization of the land.

Land reform had also begun under the Frei government. The initial goal was to settle 100,000 families on land of their own, but only 30,000 were thus settled. The big problem is that there is not enough land in Chile. The total land surface of the country is 75 million acres, but of this not more than 5 million hectares is arable land — less than 10 per cent of the total. Another 5 million hectares can be added to this which is land that can be used for cattle breeding. Thus a great deal of work has to be done to switch vantages, however. In the central valley of Chile conditions are very similar to northern California. It is irrigated land with a very good climate suitable to Mediterranean production — fruits, vegetables, wines and such things. Since Chile in the Southern hemisphere has summer when North America has winter, a market should be assured for such produce.

At present about 1,300,000 hectares is under irrigation, and this could be increased to about 2,000,000 hectares. But that does not mean that this land is now producing the high priced Mediterranean goods; it is not. Chilean agriculture is a mixture of cereals and cattle breeding. Thus a great deal of work has to be done to switch from the low priced products to the high priced ones.

Chile is an urban society with almost three-quarters of the people living in the cities. About 400,000 families live in the rural areas, and of these 2 or 3,000 control 80 per cent of the good land. The remainder are peasants who either have a very small piece of land or none at all. The national average income in Chile is 5-600 dollars per capita, but the average income in agriculture is about 60 per cent of the national average. And there are huge differences within this average between the landowner and the peasants; as much as 70 to 1. Many peasants are living at the level of 50 to 100 dollars per year. Under the Frei government limits were set on the amount of land that one family could hold, and the land that was thus made available would be distributed among the landless peasants.

The Allende government has a different idea, however. The Marxists do not feel that the Frei idea will solve the land problem in Chile because there is simply not enough to go around. What they propose to do is work on the early Soviet system (although the name is not mentioned). Each peasant will have his own house and his own little plot — sort of like a large garden — while the rest of the land comes under a cooperative system. This would not simply be a land cooperative, but all related commercial marketing, and industrial sectors linked to agriculture would become part of this one cooperative. Jacques Chonchol, director of the agrarian institute at the Catholic University of Chile explained the system to a reporter when asked about the new idea: "There would, for instance, be a cooperative of 1000 peasant families, but they would be in different parts of Chile. Different groups within this cooperative would be producing broiler chickens, others would run the slaughter house, others the mill that provides the chicken feed. All these different groups would be concerned with one thing only, but as a whole they would work together to provide the maximum number of chickens for the minimum cost."

For a country with such a large backward rural population the scheme sounds attractive and feasible. There will, of course, be very much resistance by the few families which now control the land, but maybe Allende will be able to overcome this problem. In any event, it will be very interesting to watch how the first-ever freely elected Marxist government will stand up under the difficult task of governing a backward society in a modern world.

J. J. Bout.

Speaking Tour Rev. Ralph Heynen

CHAPLAIN PINE REST CHRISTIAN HOSPITAL

You are cordially invited to attend one of the meetings as mentioned in the Data-Centre.

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DO YOU LOVE ME?

It must have been a touchy moment for Simon Peter when after His resurrection the Lord appeared to him and the other disciples and asked him whether he loved Him. Just think of it for a moment. "Simon, Jonah's son, do you love Me?" and then: "Simon, Jonah's son, do you love Me more than these?" And then once more: "Simon, Jonah's son, do you love Me?" It sounds in our ears as if Jesus said: Is it true, Simon, that you love Me? Does your love for Me surpass the love of others? Do you really love Me?

John said that Simon Peter became sad (Good News version) or distressed (Berkeley version) that Jesus asked him three times whether he loved Him. And we can vividly emphatize with him. However, it was no small thing what Jesus had in mind for Peter. Each time after Peter had said that he loved the Lord, Jesus said, "Feed my sheep" or "Take care of my sheep." It indicates so much as to say that Peter had to take care of Jesus' followers. The Lord was at the point of appointing Peter as the apostle to the Jews. A tremendous task, recalling the enmity and resistance which the Lord had encountered with the Jews. Peter was supposed to continue what the Lord had started: gathering in the lost sheep of the house of Israel. That was a gigantic mission. And Peter is introduced to that mission with a very personal question: Do you love Me? Do you really love Me?

Peter must have felt very close to Jesus. And when Jesus heard Peter's words, "You know everything, You know that I love You," Jesus must have felt very close to Peter.

I don't know whether anyone of us feels that his or her task is as great as Peter's. But no matter how big our mission, it seems that Jesus begins with each and everyone of us with that same question: Do you love Me? Do you really love Me?

Pretty soon, the Lord willing, we will have a conference, during which we will try to meet each other on the difficulties which have among us. Some suggestions have already been made: Let's talk about the place and task of the institutional church, or let's discuss christian education, or similar things. It is difficult to say whether these subjects will come up, but I have a slightly different conception about such a conference. These and similar subjects are important enough, but it seems to me that we first consciously face the Lord together. We belong together and we have grown apart. That's what we have to tell the Lord together.

Some people have said that it is impossible to iron out all the difficulties in one conference. That may be correct. However, it is a question whether we should try that. There is certainly room within the confines of our common confession to have different thoughts. We will always have them and it is not the idea — at least not my idea — of the coming conference to work them away. But — as someone else has said — we have to find common ground to stand on.

Of much importance will be whether we are willing and ready to bow together before the Lord, to tell Him that we want to be His co-labourers but that somehow we cannot find each others hand anymore. We should pray to Him that He will bring us together, so that we may have a firm grip on one another. God has given us a tremendous potential in our confession (which is a response to His Word). Let's ask Him to help us use this potential. This conference should become a burrying place for all self-dignity, self-justification and self-maintenance. In short, in this conference we will pray for the Divine miracle that we will find one another again and that we remain close together.

Is that too far-fetched?

Not if we are willing to listen to the Lord first: Do you love Me? Do you really love Me? *D.F.*

Co-operative Campbell Reese—Home Bible League Ministry

At the Association's tenth anniversary rally at People's Church in January, Evangelist Ken Campbell announced that the World and Canadian Home Bible Leagues are joining forces with the Campbell-Reese Evangelistic Association for in-depth evangelism.

The Crusade and associated ministries of the association will continue. The Home Bible League will now assist in providing co-ordinated literature distribution and Home Bible Study groups or cells. By concentrating their combined efforts in a locale simultaneously, the leaders of these organizations believe that maximum penetration of a community will be realized and the greatest benefit achieved in preserving the fruits of crusade evangelism.

Mr. John Vanderboom, Director of The Canadian Home Bible League, and Mr. John DeVries, Director of the Bible Studies Department of the World Home Bible League are enthusiastic about the potential for creating continuing literature and Bible study ministries in areas where Crusades are held. They feel that the coming together of two ministries which are so complemetary is a precedent setting step which will be honored of God.

The Pornography Report and the Christian Community

by BERT POLMAN

In the January 28 issue of **Calvinist-Contact,** Mr. O. K. Armstrong presented some details of the Report of the USA Commission on Obscenity and Pornography, as well as some of his own reactions to it. Additional aspects of this Report should be known, however, before the Christian community can properly evaluate it.

First of all, the two-year study by members of this Commission revealed some radically different religious ground motives. There were those who ardently pursued the god of scientific endeavor in a nature-freedom context, and there were others who worked in a traditional nature-grace fashion. In addition to these different positions, the Report is also full of evidence of a confusion between scientific knowledge and common sense knowledge — especially in the minority report. In essence, one notes a lot of confusion, some political underhandedness, compromises, and yet some very significant results and recommendations.

Members of the Commission and numerous persons outside it agree that two years was hardly sufficient to tackle with full grip the given mandate. The available studies and those initiated by the Commission produced little conclusive evidence to support the notion that there is a one-to-one relationship between pornography and socially deviant behavior. While it may be true that most people think that such a relationship does exist, it should be noted that human behavior is most complex; to prove a cause-effect relationship is almost impossible with the usual scientific procedures.

The majority and the minority members of the Commission took opposite views — rather surprising views in terms of the inconclusiveness of the available data. The majority thought in essence of the legal idea "innocent till proven guilty" and hence recommend a repeal of all laws against pornography for consenting adults. The minority, using the same lack of positive data, urged the strengthening of all present laws on this matter. That is the result of proceeding from non-Christian ground motives!

However, these legislative proposals were only one part (though the most controversial ones) of the Report. To my thought, a far more important part of the Report concerned the majority recommendations on sex education. Mr. Armstrong does not mention this part at all, yet it must be seen together with the legislative proposals — they go hand in hand.

In fact, I suggest that the matter of sex education is the one aspect of the Report with which the Christian community should be most concerned. The scientific study of the social results of pornography is a long-range effort and one which the Christian community at this point should not consider to be of high priority. However, a positive Christian sex-education program is most desirable right now. I suggest that such a program would do more to control the use of pornography than most legislative methods. Some significant steps have been taken by individual Christians, some good materials are available, but much more needs to be done.

I think there must be much greater stress on adult sex education, not only for parents and parents to be, but also for those who frequently counsel family members on the matter of human sexuality. Clergymen and medical doctors are most often consulted — however, most seminaries and medical schools provide no thorough training in this field. What the Christian community needs is a Christian Family Institute (or whatever you call it), at Toronto or anywhere else, one which can provide professional Christian training and counseling in these matters.

Then too, parents should realize that much of the child's sex education occurs **before** entering "kindergarten. The absence or presence of a Christian view of sexuality is noticeble to children as much (if not more so) in deeds as in words. The husband-wife relationship can express more to a child or a youth than many a book. Incidentally, may I add that the matter of family planning and the possible use of contraceptives is a most crucial element in such a program of sex education. I note a number of persons who condemn abortion and complain that "man should not play God,'" but who without consulting God apparently proceed to have as many children as physically possible or only a select few. Family planning is certainly one situation in which the dynamics of God's providence and man's responsibility are at work, often in a struggle. This duality is a faith concept which needs to be explored at greater lengths in the sex education program within the Christian community.

It is this positive emphasis on sex education of the majority of the Commission with which the Christian community can continue to develop more strengths in its sex education — for adults as well as children. This emphasis is surely a Christian method of dealing with the problem of pornography.

Finally, I would suggest that this problem should be seen in a larger scope. My generation favors the slogan "make love, not war," a phrase which should prod the Christian community to perhaps re-access its priorities. Many Christians condone the futile continuation of certain wars but at the same time wish to spend their legislative energies at controlling pornography. Or others, perhaps like Mr. Armstrong, are so busy with negative recommendations that they ignore the great need for training in and practising of a Christian expression of human sexuality.

In its scientific endeavors, the Commission turned up no conclusive evidence — a point which I certainly question. However, the majority recommendation on sex education is something which the Christian community can take to heart. I am reminded that Paul in New Testament days did a similar thing. In his letters to some of the young churches he did not encourage the Christians to band together and legislate the cultic prostitues out of existence. Instead, Paul urged them to do two things: stay away from these prostitutes and instead, practice the Christian life-style everywhere — also in their marriage and family relationships. In a number of passages Paul is very much concerned with **positive** Christian sex education!

The larger scope of the problems surrounding human sexuality (including pornography) can be seen by applying one of Mr. Armstrong's devices: guilt-by-association. Mr. Armstrong suggests that the Commission was "stacked in favor of permissiveness" with the presence of several members of the American Civil Liberties Union, an organization which emphasizes certain "liberties" in the USA. May I humbly suggest, however, that Mr. Armstrong's association with **Readers Digest** is not a great distinction either, especially not in the light of a number of sex education articles carried almost monthly by that periodical, many of which are oriented towards a male chauvinist view of sexual and other relationships in marriage and family life, and which, in general, do nothing to promote a Christian view on these matters.

I do not wish to suggest actual guilt-by-association in this particular case, but do want to emphasize the larger scope of the problems at hand. Any fight against hard-core pornography is a misguided affair if less innocuous, but equally non-Christian views of human sexuality are condoned. Perhaps we should generally ignore the legislative proposals of the Pornography Commission (as its Report was rejected by the USA Senate) and provide equal-time ignorance to the "ten easy lessons" given monthly in the **Reader's Digest** and a host of other popular journals. The Christian community, in my opinion, doesn't have the time to fight against pornography in a legislative or lobbying fashion (for ironically, to fight it at that level, we would have to look at or use it — as is done in all censorship situations).

Instead, the Commission's strong emphasis on the need for sex education should provide some additional incentive for the continual struggle in the Christian community to develop, articulate, and practice a Christian approach towards sexual relationships. Inconclusive data of a scientific nature and some "startling" proposals for repeal of a few laws should not sidetrack us from working hard at that Christian approach!

Presbyterian Missionary Refuses To Retire

(Grand Rapids, Michigan) Missionary Dr. Dan McClure is not going to retire, though COEMAR has asked him to do so. Dr. McClure explained his position by saying, "As long as there are untouched tribes of people in the area assigned to the United Presbyterian Church who have not heard the Gospel, I will not willingly retire. I have spent forty years in Africa and hope I may spend another forty. As a matter of fact in December we are returning to Ethiopia to open a new work, the Godi Project, which His Imperial Majesty, Haille Selassie asked us to supervise. I am not ready to leave." (RES)

COLD, TIRING JOB but it pays a lot better than welfare or unemployment insurance. These men are part of a force of 3,845 that the province of Ontario will hire this winter for make-work projects, such as cutting down diseased elm trees, felling timber and preparing campsites for summer season. Program is designed to help some of estimated 146,000 unemployed in province.

Let's Play Chess

Editor: Mr. C. Hess

THE DECEMBER LADDER

Names	Problems & Points 424 (3)	425 (2)	426 (3)	427 (2)	Sub-total (10)	Previous total	TOTAL
B. Dikland, Brockville, Ont.	0	2	2	2	6	89	95 Winner!
G. VanderBerg (II), N. Burnaby, B.C.	3	2	3	2	10	58	68
T. Palmer (III), Grand Radips, Mich.	3	2	3	0	8	57	65
A. Renema (II), Duncan, B.C.	0	—	2	—	2	60	62
G. C. Lok, Vancouver, B.C.	3	2	3	2	10	30	40
J. Meiboom, Carrying Place, Ont.	—	0	3	2	5	26	31
S. J. Prinsenberg (II), Vancouver, B.C.	3	2	3	2	10	19	29
A. Bruinsma (II), Chatham, Ont.	3	2	3	0	8	17	25
B. Kobes (II), London, Ont.	3	2	3	2	10	5	15
F. Reinink (II), Walton, Ont.	3	2	3	2	10	(96)	10
Joe VanderWekken, Clive, Alta.	0	—	2	2	4	New, welcome!	4

REMARKS

With one contestant at the top and one new-comer this ladder indicates a very healthy situation of our contest. Congratulations to Dikland with his first fine result? The editor of the paper will contact you as soon as possible. Welcome to VanderWekken! I wish you an enjoyable climb. The result of a total number of 83 points out of 110 is good, but tells that 25 points were lost. If every contestant would score perfect, the climb would become rather dull, don't you think? I certainly will try to prevent that by all means!

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Is a must for the expansion of our paper. Would you lend us a helping hand?

"the matters are so complex"

Barrie Court Hears Lengthy Arguments Pro and Con Five Christian Workers' Appeal for Right to Legal Representation

Judge Carter "to deliver judgement" on March 22

By GERALD VANDEZANDE

"Well, it has been an interesting motion and very well prepared. I have seldom been so totally absorbed in a motion as has been the case in this particular one.

"As I have indicated to counsel, almost at the outset, the matters are so complex that it is completely impossible in spite of what one reads in the press from time to time by learned academics that it is unfortunate Judges are not able to deliver decisions immediately on the conclusion of argument, but I fully expect to spend many more hours than I have spent listening to argument to make a decision in this case. The practical problem is to find the time to do that and I will do it as quickly as I can."

These were some of the concluding comments made by His Honour Judge A. M. Carter of the County Court of the County of Simcoe on Thursday afternoon, February 4. Judge Carter had just finished hearing the lengthy legal arguments presented by no less than five lawyers involved in the so-called "Barrie Appeal." (Messrs. W. R. Herridge and T. J. Dunne of MacKinnon, McTaggart were the CJL Foundation-sponsored lawyers.)

This appeal concerns five Barrie-area tannery workers who are suing Local 178LF of the Amalgamated Meat Cutters and Butcher Workmen of North America (AFL-CIO/CLC) as well as their former employer, Robson-Lang Leathers Limited, for wrongfully conspiring to deprive them of "their employment and of their rights under the collective agreement, and under the law." The five men are also seeking a declaration that they were denied "natural justice" while they were trying to have their dispute with the Union settled via the Grievance Procedure.

The Judge announced that he would "deliver judgment" on Monday, March 22 — precisely three years after our five brothers worked their last day at Robson-Lang Leathers!

The Reasons for Judgment will deal with the motions filed by the Company and the Union only a few days before (on January 28) the trial was to begin. These two motions asked the Court to strike out the 17-page Statement of Claim submitted by the Barrie Five "as disclosing no reasonable cause of action." The legal arguments were therefore based on the assumption that all that is alleged in the Statement of Claim is true and could be proven during a trial.

Consequently, Judge Carter did not first have to hear the evidence, but could immediately begin listening to the many legal "cases" for and against the basic legal precedent that the Barrie Five, with the assistance of the Foundation, are seeking to have established; namely, **that employees are entitled to legal representation of their own choice during proceedings in which the Union, which is supposed to represent fairly ALL employees, adopts a position that is adverse to certain dissenting employees' civil rights, views and interests.**

In short, we are now seeking to apply the so-called legal representation principle at the **Grievance Procedure** level — a principle that was first established by the Supreme Court of Canada at the **Arbitration** level in the case of Dirk Hoogendoorn.

Our lawyers say that the "Barrie Appeal" may also end up before the Supreme Court of Canada, certainly if the Union loses. The issue is considered to be a very basic one, since it seriously affects the **exclusive** bargaining rights theory and practice of **one** union per plant and the civil right to freedom of association and religion.

Despite their seniority or nearly 57 years, Jan Drogt, Thomas Grasmeyer, John Ploeg, Albert Vander Horst, and Dirk Van Dalen were not allowed to continue working after March 2, 1968. They resolutely refused to give in to Union and Company demands that they become members of Local 178LF as a condition of their continued employment with Robson-Lang Leathers — the firm they had joined several years **before** it signed its first agreement with the Union on October 1, 1965.

As early as November 23, 1964, the five had informed the Company of their objections to Local 178LF. They requested the Company "not to give in to the Union's demand that your employees join or financially support it as a condition of their employment." At the same time, the men offered to contribute the equivalent of Union dues to a charitable organization, as proof that their objections to Local 178LF were based on conviction, not cash.

As a result, the first collective agreement did not oblige the men to support Local 178LF. Nevertheless, they **voluntarily** donated $4.00 each per month (the equivalent of Union dues) to the Barrie United Appeal. The men are members of the Barrie General Workers Local affiliated with the Christian Labour Association of Canada.

On June 21, 1967, after learning of the Union's determination to have every employee join it, the five again informed Robson-Lang Leathers Limited that their objections to the Union still stood. Their letter to the Company stated: "the Union, in its overall policies, does not adhere to the christian social principles which we believe should govern labour and labour relations. Moreover, the Union involved is affiliated with the Canadian Labour Congress and, as such, strongly supports the ideology of the New Democratic Party."

On March 14, 1968, the Company and the Union entered into their second agreement, allegedly requiring the men to become members. Their legal counsel advised the Company on March 25 the five men would not become members of Local 178LF and that termination of their employment for refusing to do so would amount to wrongful dismissal. It was explained that the men should not be required "to play false to their religious convictions" and that they would gladly continue paying to charity. Management rejected this offer and sent the men home the same day.

Subsequently, the five filed a grievance. The Company in turn declared it invalid. In accordance with the provisions of the collective agreement, the grievance was then submitted for consideration to the Union's Plant Committee with a request that the men "be allowed to be represented by counsel before the Committee when they considered their decision." This request was dismissed, even though Local 178LF and the Company had their respective expert advisers attend the meeting to determine the men's legal rights.

Consequently, the men are now seeking a declaration that the proceedings on June 4 "were null and of no effect owing to non-compliance with the basic requirements of natural justice." In view of the fact that the rights of these workers depend entirely on the legal interpretation of the collective agreement, it is argued that the men, who have no training or experience in legal matters, had a right not only to be present but to be represented by counsel as well.

It is our continuing prayer that Judge Carter will come to fundamental grips with what he rightly described to be "a very important matter." May the Judge of judges grant him the wisdom and courage to do so!

Note: Readers wishing to help the Foundation finance this unique Court action for freedom of representation (religion) are kindly asked to send their donations to P.O. Box 151, Rexdale, Ontario.

Proposals for Educational Assistance to Churches Abroad

Prof. Robert Recker, secretary of the Christian Reformed Committee for Educational Assistance to Churches Abroad, recently announced in Grand Rapids, Michigan the new proposals of the Committee to assist churches in theological education.

Recker presented the following three proposals:

1. The Committee for Educational Assistance to Churches Abroad will continue to give aid to certain exceptional students from overseas. But this will be done only upon the request of the church concerned and only pose for the training required when a particular purpose for the training required is envisioned by the church. We are hopeful that this can be a cooperative effort with the church of the prospective student in order that the mission of the church in its locale may be furthered. We will not aid graduate students indiscriminately; rather, we would aid a certain church through the training of a particular student on its behalf.
2. In that we seek to be an aid to the ministry of churches abroad, we will assist in providing internships in particular phases of the ministry of said churches, whether that specialty be a youth-ministry, radio broadcasting, publication work, training in areas of education, etc. Such internship-support will be given only upon the express request of the church concerned, if it is for training personnel for the continuing ministry of the church.
3. The Committee is also seeking to implement a program of aid to the libraries of seminaries and similar educational institutions of Reformed Churches abroad. This aid will be provided in the way of books or money to purchase books. The need for such aid must be demonstrated. The scope of the aid is limited by the resources of the Committee.

Requests for information in regard to any part of the above aid program should be sent to the secretary of the committee, Prof. R. Recker, 3233 Burton St., S.E., Grand Rapids, Michigan, 49506.

(RES)

THE INTIMATE ENEMY

Pastoral Counselling

by REV. RALPH HEYNEN

Pine Rest Christian Hospital Chaplain

I would like to talk with you today about the subject, "The Intimate Enemy". Of late I have been recommending to husbands and wives that they read the little book, "The Intimate Enemy," by Dr. George Bach and Peter Wyden. You can usually pick it up in some of the collection of paper backs which you will find in your local drugstore. I believe that many people can learn a good deal about family quarrels from this book. It deals with the subject of fighting in marriage. The author of the book tells us that a certain amount of quarreling is not only to be expected, but it is a good thing. A couple who at their tenth anniversary say that they have never really quarreled are either lying, or they do not have a good honest relationship in their marriage.

I remember recently in a group which I was leading, one of the people made the remark that they have never argued, and everybody laughed. If there are no real differences of opinion between husband and wife, the kind of differences that lead to quarrels, you must conclude that either the husband is dominating the marriage or the wife is dominating, and the other person has been condoning this kind of domination.

A few years ago there was a little article which appeared in the Reader's Digest in which the author tells us that there were many articles that appeared on "How to be happy even though married," or "Ten rules for getting along with your wife," or, "Ten rules on getting along with your husband," but the writer of the article said, "I love to quarrel with my wife." And I am sure we will all agree that there are bound to be a certain number of differences in wedded life. There will be quarrels at times. After all, two rational people with minds of their own will not always be in whole-hearted agreement. The road of marriage may not always be smooth, but it should be one in which the husband and wife will walk hand in hand. They will move in the same direction. They will have the same goals and the same purposes in life. But when two people from varying backgrounds merge together in a close relationship, there are going to be differences.

I know of some people who refuse to quarrel. They may have had so much of it in their own parental home that they have determined that they are going to have peace and quiet at all cost. This is not good. This would mean that they are not going to be honest with each other, they are not going to be honest with their own feelings, they have not really been able to tell their mates what they think. This never leads to a good healthy marriage relationship.

The writers of the book, "The Intimate Marriage" emphasize that marriage partners must learn to fight, but they must fight clean. They have to avoid dirty fighting. This is one of the problems which many couples have. The husband and the father has made it known that there are many things that he doesn't like about his mother-in-law, and when he argues with his wife he tells her that she is acting just like her mother. This is merely another way of saying that he doesn't like her, or he doesn't like her behavior, or that he hates her. This is dirty fighting. Whenever we attack the person of our mates we are striking back in an unfair way.

Another form of dirty fighting is to save up all the grievances we have, and then in an angry moment we throw them into the faces of our mates. This means that we have lived with unresolved hostilities with each other, and then when we finally do have a big blowup in the family, everything is tossed out into the open in an inappropriate way and in an inappropriate moment. It gives us a chance to tell the other person off. This is dirty fighting, and I know of couples who do this continually. They bring up things that have happened two, three, four, or five years ago, and sometimes even the things that happened before they were married, things that have nothing to do with the situation of the moment. They keep on twisting the knife and making it hard for their mate by constantly repeating accusations.

Another form of dirty fighting is the use of highly emotionally charged words. When we call our mates a slob or an idiot, or a dirty liar, or some other favorite statement — some of them are a lot stronger than that — we are actually making a charge against the person. This doesn't involve what the person has done, but what the person is. Just because a person tells a lie does not give you the right to call them a liar. Or, when a person uses some smutty words that doesn't mean that you have the right to call him a sex maniac. Too many words used in the heat of a battle are charged with a great deal of emotion. And when we have emotionally charged words and emotionally charged accusations, the result of it is that we are merely hurting the other person and in so doing we also hurt ourselves. That is dirty fighting.

Another form is that of threatening to leave. I have often mentioned about young brides that they say when they don't get their way with their husbands, or their husbands don't treat them quite the way they would like to have them, "I'm going back to mama." But now there are a lot of couples today, and I think much more so today than before, because divorce and separation is much more common, that people when they get into the heat of an argument that they will threaten divorce. Some will use a threat of physical attack or physical violence or some other form of abuse. Another favorite way of getting even with the other person is to refuse to sleep together, and this is a threat which is used simply to get their way. These are weak means of fighting. They don't really resolve the difficulties, but they simply make them worse. This is dirty fighting.

It is well to ask couples who are engaged whether they have found some method of solving their disputes. Too often the starry-eyed couple feels that there are not going to be difficulties between them because they are so much in love. Naturally, they are different from anyone else. But they should be faced with the matter of finding adequate ways of settling disputes. I saw a couple not so long ago who planned to get married and they said they were so much in love with each other that they had no real differences. But as I talked with them for a little while they were not quite sure which church they were going to attend. They had no idea whether they wanted children or not. They couldn't agree as to whether they were going to live in an apartment or in a trailer. And so, when you look at all these things it becomes the part of wisdom to recommend that they begin to solve some of their problems before they cross the threshold of marriage. The solving of disagreements between parents must take place before the parents will be able to face some of the disagreements that they will have with their children. A healthy youngster is not going to be ready to accept anything and everything that his parents will say. He is going to give a good argument at times. I believe it was one of these little "Aunt Hep" cartoons in the Press that made this statement that cousin Jane's children must not be very bright because they only had one excuse for not going to bed.

You will find that most children will argue; they will come up with discussions. In these discussions the arguments that parents have with their children, they have to learn to fight fair. There is lot of dirty fighting going on between parents and children. And this leads to a great deal of the generation gap. A little boy had taken a coin from his Mother's purse. When she caught him at this his Mother called him a thief. To be sure, he was a little boy who stole something, but does this make him a thief? I think this is dirty fighting, because you are attacking a person, rather than something that they do that is wrong. To me it seems important that when our children do something wrong that we can say, "I don't like what you have done, I don't approve of it, but I still love you and you are still my son." Then you attack what they have done and you are not rejecting the person.

As Christian husbands and wives we are going to have disagreements. But the Christian approach is one of forgiveness. We know that all of us have sinned and that we cannot very well cast stones at the other person because we have too many sins of our own. We must first cast out the beam out of our own eye before we try to take the mote out of our brother's eye. And so we should learn to have our disagreements in such a way that we conduct ourselves as children of the same Heavenly Father. The Father Who graciously forgives, and then forgets. I would advise that you read the book, "The Intimate Enemy." But read it as Christians.

THOUGHT FOR TODAY: God knows the resources And God promises that he so weighs the trials of the human soul better than we do ourselves. and the temptations that He will match them with strength so that we will be able to face them. We have to learn to live according to this promise.

BROEDERSCHAP

De twee jongens waren broers uit één gezin. En hun gezin was een waarlijk christelijk gezin. Hun ouders hadden uit overtuiging getracht hun zoons tot God te leiden.

Toch ging het mis. De ene jongen ging in de weg van zijn ouders. De andere jongen ging de verkeerde kant op.

Het ging van kwaad tot erger. Van verschil van inzicht kwam het tot verwijdering en van verwijdering tot vijandschap. Tot op een kwade dag de ene jongen de andere doodsloeg.

Het is geen nieuw verhaal. Het is de oude geschiedenis van Kain en Abel. Wij weten die geschiedenis allen goed. Van kindsbeen af. Maar toch hebben wij in die geschiedenis wellicht iets over het hoofd gezien, waar wijlen Rev. Eldersveld ons in één van zijn radio toespraken op gewezen heeft.

Toen God aan Kain vroeg waar zijn broeder was, trachtte Kain die moeilijke vraag te ontwijken. Hij stelde een wedervraag: Ben ik mijn broeder's hoeder? Maar daar gaat God niet op in. Hij zegt er geen ja en geen nee op. Het was niet in God's gedachten of Kain wel of niet een hoeder was geweest. God was er alleen maar in geintereseerd of Kain een broeder was geweest. Er is een hemelsbreed verschil tussen een hoeder en een broeder.

Om een hoeder te zijn hoef ik geen liefde te kennen. Maar om een broeder te zijn is de liefde essentieel. Met andere woorden: ik kan geen broeder zijn als ik niet liefheb.

Broederschap is moeilijk te vertalen, niet in de zin van in een andere taal omzetten, maar in de zin van in daden omzetten. Omdat voor broederschap vaak hoederschap wordt gelezen. Unions bij uitstek hebben het veel over broederschap. En zijn er zelfs die het woord in hun naam hebben geschreven: "The Brotherhood of . . . ."

Maar ook in de gemeenschap van geloofsgenoten stuiten wij op moeilijkheden. Mensen vinden het moeilijk om naar de diakonie te gaan, omdat zij niet graag het voorwerp van hoederschap zijn. Ze hebben dan het gevoel van anderen afhankelijk te worden. Waar zij het mede-leven van een broeder moesten ontdekken, ervaren zij de hulp van een hoeder. Dat is niet goed. Natuurlijk is dat niet goed, maar hebben wij er met elkaar in de loop der jaren geen aanleiding toe gegeven?

Toen Kain tegen God zei: ben ik mijns broeder's hoeder? gaf de Here daar niet eens antwoord op. Dat was in het geheel niet in de lijn van God's denken. Het was nimmer God's bedoeling geweest, dat Kain een hoeder voor Abel zou zijn. Hij had die twee bedoeld als broeders.

En wij kunnen er zeker van zijn, dat God's gedachten niet veranderd zijn. Dat geldt wel in zeer bijzondere mate van de gemeenschap van broeders en zusters in Jezus Christus. Er kan eigenlijk maar één echte broederschap gevonden worden en dat is bij mensen, die tesamen één Vader hebben.

God heeft me nooit gezegd een hoeder van mijn broeder te zijn. Maar in Zijn Zoon Jezus Christus heeft Hij mij wel weer broeder van mijn broeder gemaakt.

D.F.

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Prince Albert CKBI 3:00 p.m. 900
Regina—CJME 9:00 a.m. 1300

De loop der tijden ②

door Alice Los

Hoe heb ik de laatste zin van mijn eerste artikel betreurd! Ik ben niet zo eigenwijs om me te verbeelden dat die zin nog onuitwisbaar in uw geheugen gegrift staat, dus zal ik die ondoordachte woorden nog even voor u herhalen: "Wat er allemaal aan voorafging (n.l. aan de ontginning en het bewoonbaar maken van Ontario door de United Empire Loyalists en anderen) wil ik graag in een volgend stukje beschrijven."

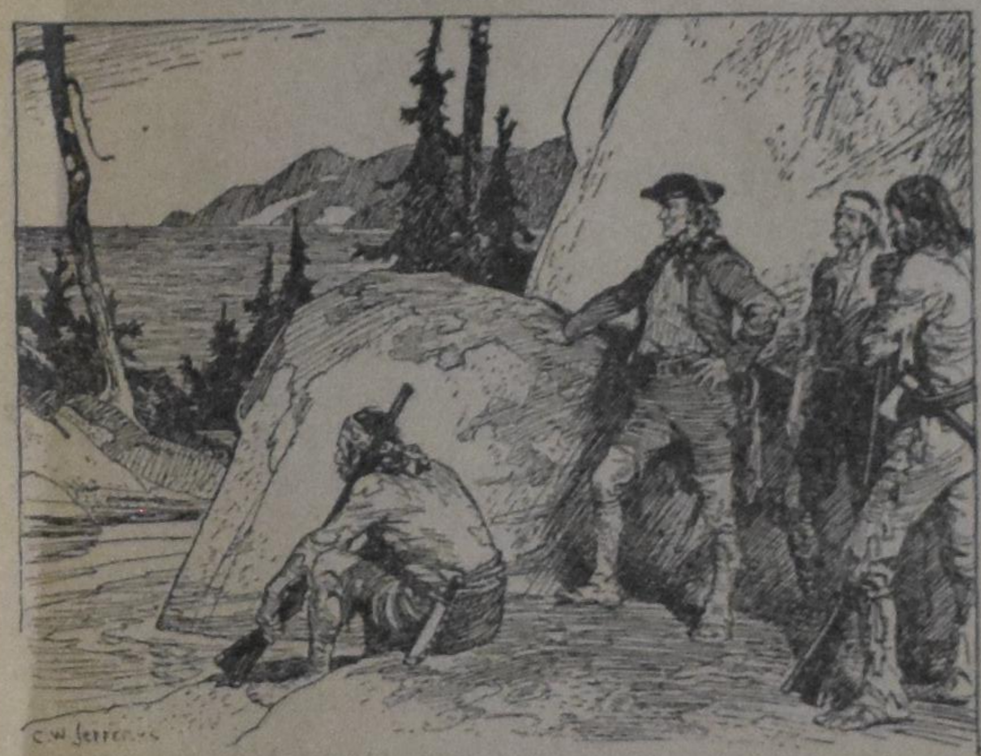
Welnu, ik ben tot de ontdekking gekomen dat het onmogelijk is om al die belangrijke en soms fascinerende gebeurtenissen in een artikel te verwerken, tenzij mij drie of vier pagina's ter beschikking zouden worden gesteld. Ik begreep dat zelfs de gedachte daaraan alleen al onbescheiden was! Restten mij zodoende nog twee mogelijkheden: het schrijven van een artikel in vogelvlucht, waarbij eigenlijk niets helemaal duidelijk uit de verf zou komen, of er een lange wandeling door meerdere stukjes van te maken, waarbij we zo nu en dan eens even stil zouden kunnen staan om van één of ander boeiend aspect rustig te genieten. Ik koos het laatste en hoop nu maar dat u ook van wandelen houdt!

Samuel Champlain, de Fransman die we in ons vorig artikel al tegenkwamen, was een veelzijdig man. Als zeevaarder, ontdekkingsreiziger en politicus heeft hij zijn sporen door de geschiedenis getrokken. Hij was een avonturier van het goede soort en het begrip "medemenselijkheid" waar wij tegenwoordig zo graag mee schermen, was hem niet vreemd. Daarom zag hij in dit nieuwe land ook mogelijkheden voor de kerk, waarvan hij een meelevend lid was. Toen hij dan ook, in 1615, van een reis naar Frankrijk in Quebec terug kwam, bracht hij vier priesters met zich mee.

En nog altijd werkte de Westelijke horizon als een magneet op Champlain. Dus besloot hij zijn onderzoekingen in die richting verder uit te strekken. Eén van de vier priesters, Pater Le Caron, koos hij uit om hem op die trek te vergezellen. Twee zijner landgenoten zouden ook van de partij zijn, waarvan één, Etienne Brûlé, lange tijd onder de Indianen had gewoond en zodoende als tolk van onschatbare waarde zou zijn. Het werd een lange, moeizame tocht. In Ville Marie (Montreal) troffen ze een groepje Hurons die daar zojuist hun bont verhandeld hadden en op het punt stonden huiswaarts te keren. Ze bleken bereid voor het kleine groepje Fransen als gidsen te fungeren. Per kano werd de reis, eerst via de Ottawa River, ondernomen. Vanwege stroomversnellingen e.d. moesten ook grote gedeelten te voet worden afgelegd, de kano en andere bagage op de rug. Vooral voor de in dit opzicht onervaren priester, was het een uitputtende onderneming. Moedig heeft hij toch, terwille van, en vertrouwend op zijn Zender, de hitte des daags en de koude des nachts verdragen en de reis volbracht. Via een Indianenspoor, Lake Nipissing en de French River bereikten ze Georgian Bay en zakten onder de kust van dat grote blauwe water, door Champlain Mer Douce genoemd, af naar de Zuidelijke punt ervan en bereikten zo het land van de Hurons.

Daar stonden ze, op het witte strand, de ontdekkingsreiziger en de priester met hun kleine gezelschap van blanken en roodhuiden. Eeuwen later zouden op diezelfde plek duizenden vacantiegangers jaarlijks verstrooiing komen zoeken.

Pater Le Caron, zo hij al enig vermoeden van die toekomst gehad heeft, kon zich niet veroorloven daar lang over door te mijmeren. Eigenhandig bouwde hij zich een blokhuit en bediende er op 12 aug. 1615 met groot ceremonieel de eerste mis aan het kleine groepje van zijn landgenoten. Dit prikkelde sterk de nieuwsgierigheid van de inboorlingen. Pater Le Caron was maar wat graag bereid hen over het doel van zijn komst nader in te lichten en zich als de brenger van de Goede Tijding te ontpoppen. De eerste stap op weg naar Christendom en civilisatie werd aldus gezet in die schier ondoordringbare wildernis waar zeer waarschijnlijk voordien nog nooit een blanke was gesignaleerd.



Champlain trok inmiddels op verder onderzoek uit. Hij ontdekte dat er duizenden Hurons zich in die streek tussen Georgian Bay en Lake Simcoe ophielden. Van enige hygiëne was geen sprake en ook de morele toestanden lieten veel te wensen over. De jonge Fransman, Etienne Brûlé, vergezelde Champlain niet op al zijn tochten. Toen hij eens alleen op pad was, ontdekte hij, ten Noorden van Lake Erie, een voor de blanken geheel nieuwe Indianenstam, de z.g. Neutrale Indianen. Bij zijn terugkomst deed Brûlé uitgebreid verslag van zijn belevenissen. Over het klimaat en het natuurschoon in die landstreek was hij opgetogen, maar een zendeling zou er ook niet naar werk hoeven te zoeken want de zonde had deze mensen ter dege in zijn macht. Van God en Zijn gebod had nog nooit iemand hun verteld. Inmiddels had Pater Le Caron hulp gekregen en prompt ging er een priester op af. Hij werd vriendelijk ontvangen en vond een welwillend oor. Maar toen hij probeerde hun sociale toestanden te verbeteren door hun een andere route voor het vervoer van hun bonthuiden naar de markt in Ville Marie te suggereren, grepen de Hurons in. Dit konden ze niet gedogen, bang als ze waren dat de Iroquois van deze nieuwe gang van zaken de lucht zouden krijgen en er ten koste van hen, de Hurons, hun winst mee zouden doen. Dus wisten ze op listige wijze de priester het leven onder deze Indianen onmogelijk te maken. Onverrichterzake en teleurgesteld keerde hij dan ook naar zijn post in het land van de Hurons terug, vanwaar hij en zijn medebroeders na verloop van tijd weer naar het oude vaderland verhuisden.

Later hebben de Paters van de orde der Jezuiten hun werk onder de Hurons met veel enthousiasme en liefdevolle toewijding overgenomen. Zij ook hebben nog geprobeerd de Neutrale Indianen met het Evangelie te bereiken maar het werd hun om dezelfde reden en op dezelfde manier onmogelijk gemaakt.

Regelmatig stuurden ze hun rapporten naar de moederkerk in Frankrijk die daar in een blad, de Jesuit Relations, gepubliceerd werden en door velen gretig gelezen. Hun verhalen en pleidooien maakten indruk en menige jongeman verliet, (in veel gevallen een comfortabel) huis en haard om het te verwisselen voor de ontberingen van een zendingspost onder de Canadese inboorlingen.

In 1648 werd dat, wat met veel geduld en opoffering door deze mannen van geestelijk formaat was opgebouwd, op wrede wijze verstoord en menselijkerwijs gesproken, te niet gedaan. De Iroquois gingen weer eens op het oorlogspad. Ze waren de nederlaag die de Hurons onder Champlain hen indertijd hadden toegebracht, nog niet vergeten en kwamen wraak nemen. Ze lieten het niet bij half werk. De Hurons moesten het onderspit delven en de paters Jezuiten werden stuk voor stuk op een weerzinwekkende manier afgemaakt. Pater de Brébeuf die zich reeds 18 lange jaren aan het werk onder de Hurons gewijd had, werd voor hun ogen heel langzaam doodgemarteld. Er kwam geen klacht over zijn lippen. Vier van zijn medewerkers vonden elk op verschillende, maar evenzeer verschrikkelijke wijze, de dood. Hun bloed kleeft als het ware nog aan deze bladzijden van de geschiedenis.

Op hun weg terug hebben de Iroquois ook de Neutrale Indianen nog onderhanden genomen en zo ongeveer van de aardbodem weggeveegd. Toen ze daarna vreugdedronken hun eigen gronden weer bereikten hebben ze de priester Isaac Jogues, die enige tijd tevoren onder hen zijn werk begonnen was, dertien jaren lang in leven en bij zijn positieven weten te houden, terwijl ze hem van tijd tot tijd op een gruwelijke manier mishandelden.

"Wat," zo filosofeert de auteur van een boek dat ik geraadpleegd heb, "zou er met Canada en de rest van Noord-Amerika gebeurd zijn als Champlain eens niet de Hurons, maar de Iroquois als bondgenoten gekozen had?" De Hurons en Algonquins waren veel groter in getal, maar daar stond tegenover dat de Iroquois over meer moed en grotere bekwaamheid beschikten, vooral als het op oorlogvoeren aankwam.

Geografisch gezien lag het voor de hand dat hij de hulp van de Hurons inriep. Om dezelfde reden was het begrijpelijk dat de Engelsen met de Six Nations bevriend raakten.

Toch, als Champlain maar voldoende steun in de vorm van troepen en wapenen van de Franse regering ontvangen had, zou hij waarschijnlijk in staat geweest zijn de positie der Fransen te handhaven via een lange lijn van rivieren en meren tot diep in het hart van dit continent.

Nog altijd volgens meergenoemde auteur, zou het interessant zijn te speculeren over de stelling, dat Champlain dan tevens in een positie geweest zou zijn om de Iroquois aan zich te onderwerpen en daarmee ook de Engelsen de heerschappij op hun terrein ontnomen zou hebben.

Stelt U zich voor, dan zouden wij nu, ook buiten Quebec, Frans in plaats van Engels hebben moeten leren!

Afgezien van deze laatste bijkomstigheid, zullen we er ons toch ook verder maar niet in verdiepen. Wij weten immers dat God de loop der tijden en der gebeurtenissen regelt en in Zijn hand heeft? Dus kunnen we altijd, zonder door pijnigende vragen gekweld te worden, het verleden aftasten en met vertrouwen de toekomst tegengaan!

(Wordt vervolgd.)

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1 PLUS 1 IS 1

ze gaan het leven door
vechtend als kat en hond,
troosteloos strekt hun weg,
kil groeit hun avond,
liefkozen is een kunst
door hen al lang verleerd,
maar spreek van scheiden niet:
ze zijn gereformeerd . . .

tot in de dood getrouw
bewaren ze de schijn:
wie wil een bedelaar,
wie wil er naakt zijn?
opzichter — zàg je hen? —
slik je goed nieuws maar door,
hier wacht geen oor op jou,
hier gaat het Woord teloor . . .

dat Woord, ze kennen het
beide van A tot Z,
maar 't is de leugen,
die hen gevangen zet,
want nog, zo oud ze zijn,
hebben ze niet geleerd
te zeggen: lief, vergeef,
ik deed verkeerd!

Vader, ik bid voor hen,
zo diep in haat en pijn,
laat hen niet langer
buiten Uw vrede zijn,
doorbreek hun zelfbeklag,
doop hen met vuur,
smeed hen tot echtpaar
in 't elfde uur.

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DIT IS CANADA

De Geografie

(Dit eerste in een reeks artikelen over Canada's geografie, economie en regeringsstelsel is een bijgewerkte uitgave van een reeks artikelen die reeds eerder voor Canadian Scene waren geschreven door Professor Paul Fox, Professor in Staatswetenschappen aan de Universiteit van Toronto.)

(Canadian Scene) — Als U een kaart van de wereld voor U neemt dan ziet U meteen hoe onmetelijk groot Canada is. Het is op één na het grootste land van de wereld. In grootte wordt het alleen overtroffen door Rusland. Canada beslaat bijna vier miljoen vierkante mijl — ongeveer een tiende deel van de totale wereld landoppervlakte. Als U Canada wilt vergelijken met andere landen dan vindt U dat het groter is dan de Verenigde Staten of China, en zelfs groter dan sommige continenten. Als U het vasteland van Europa over Canada zou kunnen uitspreiden dan zoudt U vinden dat Canada er nog aan alle kanten uitstak. De afstand van St. John in Newfoundland tot Victoria in Brits Columbia is ongeveer 4.300 mijl, en om het nog dramatischer te zeggen, Canadas oostkust is dichter bij Europa dan bij Canada's westkust.

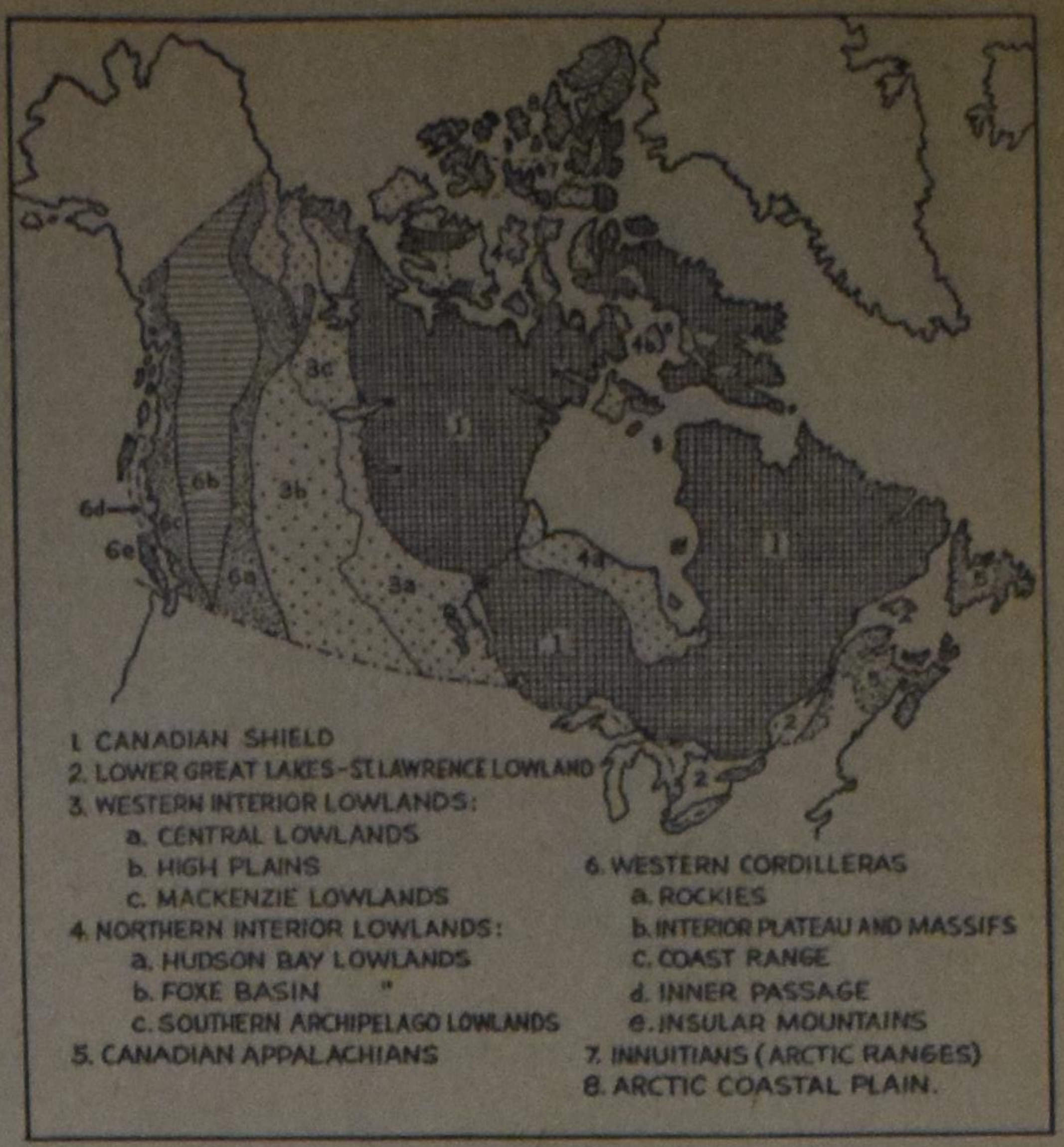
Canada strekt zich zo ver uit dat het niet minder dan zeven tijdzones heeft. Als U van St. John's in Newfoundland naar Dawson in de Yukon reist, dan moet U Uw horloge vijf en een half uur terugzetten. Met andere woorden, als de Newfoundlander zijn avondeten aan het gebruiken is dan begint zijn landgenoot in de Yukon met zijn lunch.

Zes verschillende streken

De natuur heeft Canada in zes duidelijk verschillende streken verdeeld. Allereerst vinden wij over het gehele Noorden van ons land het Noordpoolgebied. Als we ons dan naar het oosten wenden dan zien we daar Newfoundland, Nova Scotia, Prince Edward Island, New Brunswick en een gedeelte van Quebec's Gaspé gebied en de zg. Eastern Townships die tot een andere streek behoren. Wij noemen dit de "Appalachian Region", en het is genoemd naar de bergrug die zich vanuit de New England staten naar het Noorden uitstrekt.

Westwaarts van dit gebied vinden we het "Canadian Shield", hetwelk zich als het ware als een reusachtige halve cirkel om de Hudson Bay uitstrekt. Hiertoe behoren de Northwest Territories, het grootste deel van Manitoba, noordelijk Ontario en bijna de hele provincie Quebec. De kleine stukjes van Quebec en zuidelijk Ontario die niet tot dit gebied gerekend worden bevinden zich in het gebied van de St. Lawrence Rivier, het Ontario Meer en het Erie Meer en deze streek noemt men de St. Lawrence Region.

Dit is ook logisch, want het grootste deel van dit gebied ligt in de vallei van deze grote rivier. Als we nog verder westwaarts gaan zien we twee vertikale stroken land, die van het hoge Noorden doorlopen tot onze grens met de Verenigde Staten. De eerste van deze stroken omvat het grootste gedeelte van Alberta, de zuidelijke helft van Saskatchewan en het zuid-westelijke deel van Manitoba. Het is eigenlijk een grote prairie, die "Interior Plains" genoemd wordt. De zesde "region loopt vrijwel parallel met de Plains, verder westwaarts, aan de Oostkust. Het omvat het grootste gedeelte van Brits Columbia en is genoemd naar het bergland dat zich langs de hele westkust uitstrekt — de "Cordilleran Region".



China blijft niet het grootste land van de wereld maar zakt af naar de tweede plaats

Volgens de Ver. Naties zal de wereldbevolking over ongeveer veertig jaar verdubbeld zijn. Er zullen belangrijke wijzigingen optreden. Thans is China met zijn ca. 700 miljoen mensen de grootste natie van de wereld. Maar over veertig jaar zal dit niet meer China zijn maar India. Wanneer de huidige bevolkingstrend in India zich voortzet zal India rond het jaar 2000 China voorbij streven in aantal inwoners. India zal dan tot ver boven de 750 miljoen inwoners zijn gestegen. Dit door het feit dat de huidige bevolkingstoename van India jaarlijks 2,5% bedraagt tegenover die van China 1,4%.

Hoe de huidige verhoudingen tussen de grootste landen van de wereld liggen blijkt uit de grafiek. De wereldbevolking stijgt in aantal maar ook in levensduur. De hoogste gemiddelde levensduur voor vrouwen is thans 76 jaar, in Zweden en Nederland. De hoogste gemiddelde levensduur voor mannen is ca. 70 jaar in Zweden, Nederland, Noorwegen en Denemarken.

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(28)

"Leer dit van mij," zegt Helmut: "Goed eten en drinken, zorg daar voor! De mens is te kort op deze wereld om met minder genoegen te nemen. Een mens leeft maar kort. En misschien toch nog te lang."

Jilderd laat deze wijsheid over zich heen gaan. "Ja," zegt hij, "een mens leeft kort. En als hij sterft, wat dan?"

Helmut stopt een pijp. Zijn oogjes nemen Jilderd op. "Dan? Wie zal het zeggen."

"Mijn moeder wist het wel. Maar ja, een mens is een onrustig wezen. Weet jij het?"

"Ik niet," zegt Jilderd. "Maar de Bijbel wel. En die geloof ik."

Helmut laat het erbij. Hij is met koken bezig. "Wij kunnen wel doorvaren," zegt hij "dan neemt het eten geen tijd, hè?"

Helmut blijkt een beste kok te zijn. Toen hij het eten kookte in de barak van Billy was het eten ook niet slecht, maar nu nog iets beter. Aaardappels met gestoofde peren, een dikke gehaktbal uit blik en ananas na.

Als de zon naar het westen zinkt leggen ze de boot aan wal. Ze hebben de tent opgezet. Helmut draagt er armen vol lang droog gras in. Zo, het bed is gespreid. Ze zitten zwijgend voor de tent en roken. De avond valt over een eenzame wereld.

Vogels vliegen met langzame wiekslag naar de donkere bossen. Soms schreeuwt een dier. Duizenden vliegen gonzen boven de rivier. Een vis springt boven het water; een helder geplons in de schemer. Jilderd kijkt naar de hoge hemel. Hoe ver is hij nu van Vleerbos. En hij zal nog veel verder gaan.

"Wij kruipen maar in ons nest," zegt Helmut en klopt zijn pijp uit op de zool van zijn schoen.

Het is warm in de tent. Vliegen zoemen in het donker. Jilderd ligt lang wakker. Het water van de rivier klotst tegen de steven van de boot. Een zacht gemurmel. Jilderd denkt aan Folkert Bloemsma, daar klotste het water ook tegen het schip. Wat is hij nu onmogelijk ver van Vleerbos.

Jilderd vouwt de handen. Overal is God toch. Is de wereld niet van Hem? Wat maakt 't dan uit waar hij is. Jilderd slaapt. Nachtvogels roepen.

Ze hebben een week gevaren als Jilderd voor 't eerst beren te zien krijgt. Helmut draait er zijn hand niet voor om. "Kijk," zegt hij op een morgen als ze langs zwaar beboomde oevers varen. "Kijk, beren."

Jilderd kijkt. Ja, daar waggelt een knaap van een bruine beer langs de oever, een jonge beer sjokt achter hem aan. Ze zetten de nagels tegen de stammen en eten bessen van de lage boompjes. Van de mannen en de boot nemen ze geen notitie.

Jilderd ziet de beren. Hij denkt aan de verhalen die hij las. En onwillekeurig steekt hij zijn hand uit naar het geweer.

"Wat ga je doen?" vraagt Helmut. "Toch niet schieten?"

"Ja waarom niet? Ik lust wel een bereboutje."

"Niet doen," bromt Helmut. "Eten hebben wij genoeg. De pels is nog niet veel waard. En ik lust ook niet zo graag dat vlees van wilde beesten. De dieren hebben soms vreemde ziekten. En als je niet raak schiet, ben je nog niet gelukkig. Laat ze lopen. Die beesten willen ook graag leven."

Jilderd moet toegeven. Er is geen noodzaak om zo'n dier te schieten. Hij kijkt naar de beesten tot de boot een bocht om gaat, dan ligt de rivier weer eindeloos recht voor hen uit. En ze varen maar, varen maar, altijd verder het noorden in. Elke dag bijna schijnt de zon. Soms is er een bewolkte lucht en regen. Somber ligt dan deze wereld van onmetelijke velden, zware bossen en verre bergen op de kim.

Twee dagen woedt er een storm. Twee dagen houden ze rust, tot de storm is uitgewoed. Dan varen ze weer, varen door deze wereld zonder mensen.

Ze zijn bijna vijf weken onderweg als ze het Grote Berenmeer bereiken. Zwermen watervogels gaan er op de wieken. Het meer is groot. En het water vreemd hard blauw. Helmut scharrelt met visgerei. Jilderd kijkt geïnteresseerd toe, als hij het aas overboord gooit. Het duurt maar even, dan spartelt er een mooie blanke vis in de boot. Zonder emotie haalt Helmut er nog een stuk of vijf op. Hij doet het alleen om de vis. De vreugde van het vangen is hem onbekend.

's Avonds bakken ze vis aan het Grote Berenmeer. Jilderd's gedachten maken de machtige sprong naar Friesland, maar ze komen er in goede welstand aan. Vis bakken aan het Koningsdiep bij Beesterzwaag. Toen voer hij bij Folkert, at de kleine visjes met kop en staart op. Hij bromde daar dan wonderlijk bij: "Het is mijn stiel niet."

Maar hij at er toch wel tien op!

De vis smaakt best," zegt Helmut. "Het is weer eens wat anders."

Jilderds gedachten zijn al weer op de terugweg. Maar nog niet weer aan het Grote Berenmeer.

Helmut zegt het nog eens. "Het is weer eens wat anders."

"Ja, dat is zo. Ze smaken best." Jilderd is weer terug. Het was toch een hele reis. Hij is ook nog even in Vleerbos geweest. In de steeg bij zijn ouders. Hij is opeens moe. Ze kruipen samen in de kleine tent daar aan het Grote Berenmeer. Het is hier eenzaam. Nergens mensen, maar God is overal.

In de kleine gele tent wordt gebeden.

Na het Grote Berenmeer varen ze door een nauwe kreek. Helmut weet de weg. Het landschap verandert! Grijsblauwe rotsen, hier en daar met bossen bedekt, rijzen aan de horizon. De oevers worden hoger, stenig en onvriendelijk. De nauwe kreek mondt uit in de rivier. Grijs en grauw ligt het brede water onder de donkere lucht. Traag en langzaam stroomt het tussen de oevers.

"Het is hier een barre wereld," zegt Jilderd.

Hellmut knikt. "Dat is het, maar voor de pelsdieren is het een eldorado."

Jilderd neemt dat dan maar aan.

Ze varen nog een week, dan stuurt Helmut op een middag de boot aan wal. De rivier maakt juist een bocht en vlak voor een hoge, rotsige oever ligt een lagere strook vlak land.

Helmut stapt aan land. Hij neemt de omgeving eens goed op. Tuurt naar het bos even verder op, dan zegt hij: "Hier blijven wij dan maar! 't Lijkt mij hier niet slecht."

Jilderd kijkt om zich heen. Blauw-grijze rotsen, bossen hier en daar en ver weg een hoge top van een berg. Hier zal hij dus een winter moeten doorbrengen.

Helmut loopt het lage veldje op en neer. "Eerst maar eens wat eten en dan maar bomen kappen voor de hut," zegt hij.

Een veel prater is hij niet, maar praktisch wèl, denkt Jilderd. Ze eten in de boot. Het water van de rivier klotst tegen de boeg. Maar Helmut hoort dat niet, die zoekt de grote bijlen uit een kist. Even strijkt hij met duim en vinger langs de vlijmscherpe snee. "Nou laten wij dan maar beginnen," zegt hij, "het wordt nog een best karwei."

Elk een bijl op de schouder lopen ze naar het bos. Een klein bruin pelsdiertje springt opeens tussen de stenen op. Met slangachtige bewegingen holt het weg.

Helmut bromt: "Als we d'r daar wat van kunnen vangen, zijn wij niet slecht af. Zijn nogal duur."

In het bos hangt de zware geur van naaldhout. Hoog in de toppen ruist de wind. Helmut's ogen gaan keurend langs de stammen. Hij prevelt zo'n beetje: "Twintig zware gladde stammen. Die en die en die."

Met een bijl kerft hij in de rechte stammen. "Vooruit maar."

Helder klinken de slagen van het scherpe staal in het stille bos. Af en toe is er gekraak. Dan valt er een boom. Jilderd denkt aan Nebraska, daar kapte hij ook bomen.

Het begint reeds te schemeren als ze naar de boot terug lopen. Ze zetten de tent op, de vergasser wordt aangestoken; eerst maar weer eten.

Helmut blijkt een volleerde hutbouwmeester te zijn. Hij zet vakkundig de stammen in de grond, vier op een rij. Twintig centimeter er achter nog een rij. Daartussen komen de dunne stammen. De naden worden opgevuld met droog gras, de spanten op de juiste maat gezaagd. Over de spanten rijen dunne stammetjes en daarover asfalt met spijkers met platte brede koppen vastgeslagen. Helmut en Jilderd werken zwijgend. Helmut zaagt de openingen voor de ramen. Twee ramen, aan elke kant één, kant en klaar met kozijnen en al meegenomen uit Winnipeg. De deur wordt ook van stammetjes gemaakt.

Met veertien dagen is de hut klaar. Een sterke ruime hut, twee kribben er in tegenover elkaar en een ruw houten tafel. De lange blikken pijp steekt hoog boven het dak uit.

Het is al september als ze zich installeren. Grote linnen zakken worden met dennetakken gevuld, en op de kribben gelegd. De hut geurt naar dennehout. De kachel wordt geplaatst, alle voorraad geborgen.

(Wordt vervolgd)

Beelden van en uit NEDERLAND

* *

VERGISSINGEN?

Nederland telde op Oudjaarsdag 1970: 13.119.000 inwoners. Het dichtstbevolkte land ter aarde, zo leest men. Maar het kan snel veranderen. De pil doet zijn werk. Het geboorte-overschot daalt elk jaar, bedroeg slechts 125.000 of 0,99 procent. Het aantal kinderen dat geboren werd was ongeveer de helft van dat in 1946. Niettemin was de bevolkingstoeneming hoger dan het jaar daarvoor, door de komst van buitenlandse arbeiders, die hier de klusjes mogen opknappen waarvoor de Nederlandse arbeider de neus optrekt. Uiteraard zal door de daling van het geboortecijfer (18,3 op de duizend) de samenstelling van de bevolking in productieve zin ongunstiger worden. Het aantal oudere werknemers en de 65-plussers vormen een steeds groter deel van het Nederlandse volk. Niettemin ziet men ook ten aanzien van dit vraagstuk een "doorbraak", evenals op zo menig ander gebied. Als vroeger liberale en socialistische demografen het pleit voerden voor het twee- en driekinderstelsel, werd dit van christelijke zijde als ongelovige theorie gebrandmerkt. Momenteel zijn de klaagzangen over de overbevolking niet van de lucht en daaraan doen ook christelijke sociologen, predikanten, artsen en psychologen van harte mee. Het middel daartegen: de pil of andere anti-conceptie en zo nodig abortus provocatus. Dit gaat dan vaak onder de mom van gezondheidszorg en verantwoorde gezinsvorming.

Het zou alles geloofwaardig klinken als niet tegelijk ermee gepaard ging een propaganda voor ongebreideld geslachtsverkeer. En bij de meer wetenschappelijke aanpak, een pessimisme, dat herinnert aan de sombere profetie van de Engelse liberale school van de vorige eeuw. Prof. Diepenhorst veroordeelde het Neo-Malthusianisme — en hoe matig was dit vergeleken bij de hedendaagse geluiden — als lijnrecht indruisend tegen de opvatting der Heilige Schrift. Malthus sprak nog van "a moral restraint", maar dat is vandaag ook taboe. Het egoïsme speelt bij de kreet van de dolle Mina's "baas in eigen buik" de baas. Ook als men moeilijk de vroegere praktijk van lijdelijkheid en laat "roosje maar zorgen" op sexueel gebied als ideaal kan beschouwen, moet toch de huidige vernietiging van het verantwoordelijkheidsbesef en de volkskracht als een fatale vergissing worden gezien.

* * *

De tienjaarlijkse volkstelling, die nog nooit op verzet stuitte, riep nu een storm van protesten op. Men vreesde er allerlei nare dingen van: misbruik van de verstrekte gegevens, schending van de privagy, toespeling naar de Binnenlandse Veiligheidsdienst. De Tweede Kamer, aanvankelijk geheel accoord, raakt ook alweer onder invloed van het geschreeuw van linkse kant en vroeg per interpellatie uitstel. De minister van economische zaken wees dit van de hand. De volkstelling is nodig om gegevens te verzamelen, die de basis moet vormen voor de plannen in de komende jaren. De minister zegde nog enige extra waarborgen toe en daarop verwierp de Kamer een motie tot uitstel. Eind februari, begin maart vindt de operatie nu plaats, waarbij de gemeenten maar moeilijk de benodigde tellers kunnen vinden, die de Nederlandse burgers moeten helpen bij een correcte beantwoording van de wel zeer vele vragen.

* * *

De Partij van de Arbeid hield haar congres, slikte de anti-K.V.P. resolutie in, maar stak volgens de Leeuwarder Courant een hand met een spijker er in naar de christelijke partijen uit. Het "eerlijke" aanbod volgens den Uyl, omvat een stembus accoord met D.'66 en de P.P.R. en daarna overleg met A.R., C.H. en K.V.P. over een gezamenlijk regeringsprogram. De "spijker" is een volstrekte afwijzing van de gevoerde politiek van het Kabinet-De Jong, door de rechtse partijen gesteund. Geen wonder dat de reactie van de leiders van die partijen zeer koel was. Bovendien is nu bij de Democraten '66 onrust ontstaan en moet nog blijken of de meerderheid met de P.v.d.A. in zee wil. In het bestuur van de P.v.d.A. heeft Nieuw-Links elf van de 21 zetels bezet.

Wat de oude Drees doet is nog niet bekend. Wel heeft een zoon van prof. De Gaay Fortman, lid van de Eerste Kamer en rector-magnificus van de Vrije Universiteit, zich gepresenteerd als lijsttrekker voor het Noorden van de hoofdzakelijk roomse splinterpartij P.P.R. (politieke partij radicalen). De heer Bas de Gaay Fortman is nu lector aan de Universiteit te Lusaka (Zambia, het voormalige Noord-Rhodesia). Men zou denken, waarom laat deze anti-apartheid man nu deze taak varen voor een onzeker politiek baantje in Nederland. Hij is echter niet de eerste die uit black Africa terugkeert. De praktijk schijnt iets anders te zijn dan de theorie, die men hoort van hen die er niet geweest zijn.

* * *

De Vrije Universiteit heeft haar grondslag gewijzigd. Met 213 tegen 57 en 4 blanco werd hiertoe besloten. De oude formulering baseerde zich op de drie formulieren van enigheid, de nieuwe luidt als volgt:

"De vereniging staat voor alle arbeid die van haar uitgaat, met name voor het wetenschappelijk onderwijs en onderzoek dat aan de Vrije Universiteit plaats vindt, op de grondslag van het evangelie van Jezus Christus, dat naar de openbaring in de Heilige Schrift de mens in zijn gehele leven oproept tot de dienst en verheerlijking van de ene God, Vader, Zoon en Heilige Geest en daarin tot dienst aan de medemens."

Inzake de theologische faculteit wordt gezegd, dat deze mede de voorbereiding tot het ambt van dienaar des Woords omvat. Te dezer zake kan de vereniging overeenkomsten met kerken aangaan.

Volgens dr. Schelhaas kan bij de nieuwe formulering de anti-gereformeerde leer ongehinderd en ongetemperd aan de V.U. worden gedoceerd.

Dr. Sizoo, voorzitter van directeuren, vond deze uitdrukking onrecht doen aan de V.U. als geheel. Een schrijver noemde deze beslissing een verzoening tussen Kuyper en Hoedemaker en voorbode van de hereniging van de Gereformeerde Kerken en de Hervormde Kerk.

Bij alle ruzie en verschil dan een optimistisch bericht uit Brussel, waar de eerste stap gezet werd op weg naar een Europese monetaire eenheid.

Overigens begint de gedachte van een Europese eenheid met een supra-nationaal bewind meer en meer plaats te maken voor een Europa der vaderlanden, een federatief verband dus. De schim van De Gaulle en de trots van Albion schijnen het eerste project, door onze brave Luns zo hartstochtelijk verdedigd, te blokkeren. Gezien de onderlinge moeilijkheden bij het handelsverkeer — alle E.E.G.-landen hebben hun grenzen voor pluimvee en eieren uit Nederland gesloten vanwege gevallen van pseudo-vogelpest — èn de nationale gevoelens, is de tweede oplossing wellicht de beste.

Cn.

Discussion on Latitude in Teaching in Reformed Churches in The Netherlands

(Grand Rapids, Michigan) After the General Synod of the Reformed Churches in the Netherlands issued a declaration on the new theology taught by certain theologians, a discussion began concerning the question whether the Reformed Churches now allow latitude in teaching and thus have departed from their time-honored position.

At the meeting of the Synod, Prof. G. C. Berkouwer, as reported in Trouw, asked the question: "Is there room in the Reformed Churches for persons — and I reckon myself among them — who at this stage of the reflection have great hesitations concerning the historicity of Adam?" Apparently the Synod gave no direct definitive answer to this question.

The Rev. A. Vroegindeweij expressed his opinion on the issue in Gereformeerd Weekblad by writing: "That the Reformed Churches, which have come out of the Secession and the Doleantie, have now also officially accepted latitude in teaching and thereby have let go of the bond with Scripture and Confession is a handwriting on the wall."

Prof. J. H. Velema wrote in De Wekker concerning the consequences of the declarations of the General Synod by saying, "The Reformed Churches have taken an important step in the direction of the Netherlands Reformed Church in that they tolerate latitude in teaching in fact and in the declaration. This entails that the Reformed Confessions are no longer safe with the Reformed Churches which a half century ago swore to hold the heritage of Kuyper."

Dr. J. J. Buskes wrote in Hervormd Nederland: "I do not agree with Kuitert's and Lever's views on Genesis 1-3. These chapters provide more than a teaching model, more than an anthropology. It is a testimony concerning prehistory and therefore not concerning history in the usual sense of the word; but one may not separate this testimony from its connection with the history of Israel."

The Rev. G. Visee wrote in Opbouw that "the Synod has degraded the Scriptures to a difference in human opinion. It has put the matter in the refrigerator."

A retired minister in the Reformed Churches, Dr. C. J. Goslinga, noted that on one day of the session the Synod stated that the previous Synod's statement (1966, 67) on the teaching of the Confessions and Scripture concerning the historicity of Adam must be maintained and then the next day declared that no disciplinary action would be brought against Professor Kuitert, who denies the historicity of Adam. He asked whether the Synod did not in fact thereby rescind the decision of the former Synod. "Does this not mean that at this point a certain latitude in teaching has been allowed, which the Synod precisely wanted to avoid?"

In reply to this question concerning latitude in teaching, Professor Herman Ridderbos wrote in Gereformeerd Weekblad and agreed that the most recent Synod did not rescind the decision of the previous Synod and that it at the same time declared the views of Prof. Kuitert not to be in agreement with the previous Synod. "But," he continued, "this in my opinion does not mean that one can say: there is therefore a latitude of teaching at this point. It does mean that the General Synod was not ready to apply sanctions. But all that is not actively prevented is not thereby declared free or permitted. Gradations are necessary, also in ecclesiastical judgment, if it concerns the consequences. The Synod has thus judged in this instance and has given the reason that the continuing agreements, also in the issue that is at stake, are too great to take further decisions at this time. It should be added that for many the position of Professor Kuitert is too untransparent to draw definite confessional conclusions from it."

Ridderbos denies that everything is now permitted in the Reformed Churches: "To say that the action of the Synod implies a general freedom in teaching is an unwarranted conclusion."

The Rev. J. Overduin wrote in Centraal Weekblad concerning the future of the church in regard to the new theology: "As long as the guilt-character of evil and the necessity of a gracious redemption in Christ Jesus is unequivocally recognized and confessed, the church can reject all sorts of ideas concerning the origin of sin without directly considering applying disciplinary measures.

"We fervently hope that all members of our churches will pray and work to proceed in the right path, that is, not in the way of subjectivistic latitude in teaching and deconfessionalism and not in the way of formalistic and rabbinic confessionalism That is the difficult way. It is much easier to choose either for a church without confession or for a church which attributes to the confessions practically the same authority as to the Word of God."

The entire problem is still being studied, including the meaning of the earlier Synod's statement. It has been observed that perhaps no definite answer to the question of freedom in teaching in the Reformed Churches in the Netherlands can be given until action is taken on the forthcoming report which the study committee will submit to the next General Synod.

(RES)

SAD FAREWELL: Michelle Coppin, 6-year-old, walks with her 4,000-pound pet, Michelle, in the yard on her family's farm north of Richmond Hill, Ontario. The 6-year-old elephant is going off to seek fame and fortune for herself—and $250 a month for Michelle Coppin's parents—as a circus star. Food so far has cost $10 a day, including 150 pounds of hay, eight bushels of carrots, a bushel of oats or corn and 30 gallons of water.

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THE WORD OF GOD AND THE A.A.C.S.

(Continued from page 1)

about it — is such a man not very foolish? Rather than dare to ask the question, "Did God really make Jonah live in the belly of a fish?", we should tremble in reverence at God's mighty dealings with His people and ask ourselves the question, "What does God, in His Word, demand of us today?"

The leaders of the AACS believe that the **entire** Bible is the inscripturated Word of God given to man for his salvation and conduct in every area of life so that he may glorify his Maker. The 600 pages of curriculum materials prepared this past summer under the direction of Dr. Arnold De-Graaff are a **living** testimony of belief in the **entire** Word of God.

One of the most fascinating essays I have read in a long time is Dr. Calvin Seerveld's discussion of the book of Numbers, Chapters 22 to 24, in a recent AACS publication entitled, **Understanding the Scriptures.** Writes Dr. Seerveld:

> "The dumb ass speaking with human voice, as II Peter 2:16 recounts it, is presented with a disarming, matter-of-fact freshness yet withal piercingly imaginative depiction of the conflicts above and below the surface of the personages. God's face got red with indignation at the perky obstinacy of Bileam on his way, says the Scriptures.
>
> "The whole telling of this story has the temper of excitement, the unusual, crisis and climax. Something truly serious must be at stake for God Himself to show up personally as the Angel of Jahweh to threaten this foreign soothsayer, Bileam, into obedience. And when an ass, a beast of burden, shames a man made to image God!, you have something awfully apocalyptic on your hands, like the moon turning blood-red. The forces of heaven and hell, damning curses that kill and blessing, talking animal and stinking sacrifices, seventy times seven, are converging on the plains of Moab, where the mighty of the earth wait in dread. (Pp. 80-81)."

The thought of the ass not **really** speaking does not even occur to Seerveld. Overwhelmed by the God-Almighty drama between Bileam, Balak and the cursed or blessed people of Israel unfolding — as if before his very eyes — in child-like faith Seerveld believes the Scriptures when they say:

> "Then Jahweh opened the mouth of the ass so that she could speak to Bileam."

Who is mortal man that he should call the inscripturated deeds of Almighty God into question?

Leaders of the AACS spend little time with these false and misleading questions about Adam, the snake, Jericho, the Red Sea, Jonah, the fish and Bileam's ass because these questions are so **futile** and such a tremendous waste of time and energy. There are so many important tasks to perform. Students are crying out for Christian direction in learning and we have so few Christian text books to offer them. Our God may never become so **small** that we actually take the time to question His dealings with the generations of mankind as we find the accounts in the inscripturated Word. When God speaks, **it is so.** We have a terrible reminder of this in the book of Job where God is deeply offended and addressed Job out of the heart of tempest:

> "Who is this obscuring my designs with his empty-headed words?
> Brace yourself like a fighter;
> now it is my turn to ask questions and yours to inform me.
> Where were you when I laid the earth's foundations?
> Tell me, since you are so well informed!"
>
> "Who pent up the sea behind closed doors? . . .
> Have you ever in your life given orders to the morning? . . .
> Have you an inkling of the extent of the earth? . . .
> Which is the way to the home of the light? . . .
> And where does darkness live?"
> "Has God's critic thought up an answer?"

How terribly foolish of man to question the wisdom of God.

IS THE BIBLE THE ONLY WORD OF GOD TO MAN?

The **Confession of Faith,** article II, states that God is made known unto us by two means: "First, by the creation, preservation and government of the universe . . . Second, He makes Himself more clearly and fully known to us by His holy and divine Word . . ." There can be little question what the **Confession of Faith** means. God reveals Himself through His creation. God's creation is His revelation. The creation came into being through His Word and this same Word upholds the creation. God is more fully revealed in His inscripturated Word, the Bible.

There appears to be some misunderstanding in the community about what the leaders of the AACS understand to be the Word of God. Is there only one Word or are there many Words?

In a published speech delivered to staff members at Dordt College, entitled, "The Word of God and Science", Dr. James Olthuis stated the following:

> "Confessing that the Scriptures are profitable for instruction, we turn to them to be instructed as to the nature of the Word of God. **At this beginning point we can only appeal to the Scriptures.**
> "Our appeal to the Scriptures takes the form of confession. We confess that it is in the Scriptures that we come to know Christ. We believe in Christ according to the Scriptures. In faith we bow before the Scriptures as the Word of God. That we cannot go behind or beyond the Scriptures to test their authority as the Word of God is **not** a problem to be acknowledged. If there was some higher authority by which to corroborate the Scriptures, the Scriptures would not be the Word or Canon for the new creation."

A discussion about the Word of God, as confessed by Dr. Olthuis, can take place **only** on the **basis** of the inscripturated Word of God, the Scriptures. And the Bible teaches us that there is only **one** Word. **That is the Word of God.**

The Bible also teaches us that this one Word of God comes to man in three different forms. But it is nevertheless — the Word of God! I suppose we shouldn't try too hard to **understand** this. It is no easier to understand than that the Father, Son and Holy Spirit are One. If the Bible says so, we must **believe.**

THE INSCRIPTURATED WORD

The Bible teaches us that it, the Bible, is the inscripturated Word of God. The Bible is the infallible, that is, inspired record of God's Word to sinful man — telling man everything he could **never** have learned for himself. The Bible tells us that God created the world and in sweeping language tells man how He did it. Who would have guessed? The Bible teaches us of man's disastrous fall into sin (disobedience) and his redemption through Christ. Who would have guessed? The Bible gives us all the details we need to know about God's covenant dealings with His people and how we Gentiles can also become sons of God. The Bible teaches us about the last things, the devil and his fallen angels, as well as heaven where Christ sits at the right hand of God surrounded by His servants and messengers, the angels.

The Bible teaches us what God expects from us in this life and how, in spite of our sinfulness, we may be called the sons of God. The Bible teaches us about the Kingdom of God which is already in the midst of us, and which will be completed at His second coming. No amount of earthly reflection, philosophy or history would have revealed these things to us. God, in His infinite mercy, spoke all these things to His people through His angels, Son and prophets. These and many more things were recorded so that we in 1971 may read and believe.

The Bible also teaches us that Word became flesh and lived among us. Christ was the Incarnate Word. Christ came into the world so that a fallen creation could again see and obey the Word. While Christ lived on earth the Word was visible and touchable. The redeeming, reconciling and healing power of the Word was manifested to many. The lame walked, the dead arose, the blind were enabled to see and the cause of all human suffering and misery, namely sin, was forgiven. Demons were cast out and prostitutes and tax collectors were restored to a meaningful life. The Word lived among them and all who believed were restored. Finally, the cause of sin was overwon on the cross.

All that we can know about the Word Incarnate is revealed to us in the Scriptures. There is no other way of coming to Jesus Christ. "The Scriptures urge us to surrender our lives to Christ and place before us the Direction of obedience. The Scriptures lay the mainlines of a confessional vision which is to guide our day-to-day activities. They tell us who we are (God's servants), where we are (in a creation in the grip of His Word), where we are going (in Christ to the final perfection of the already-dawning Kingdom) and what our task is (obedient gardeners, agents of the reconciliation). In this way the Scriptures through Christ put us back in place so that we can again rightly hear, see and know the Word of God holds for creation. Gripped by this vision of the Kingdom and our task in it, mankind ought to begin to work out the meaning of this salvation in all of his activities 'with fear and trembling'."

The Word of God also comes to us through Gods creation. We read in Psalm 147:

> "He gives an order
> His word flashes to earth:
> to spread snow like a blanket,
> to strew hoarfrost like ashes."

God reveals Himself through His Word of Creation — the creation or calling-into-being of snow, hoar-frost, flowers, children, beasts, trees, sun, moon and stars. But as Calvin observed, we can only understand God's revelation in creation through the spectacles of Scripture.

On page two of Dr. Olthuis' article: "The Word of God and Science", we read:

> "The Scriptures demand that in our reflection we account of the fact that the world was created by the Word of God. 'And God said, let there be . . . and there was.' Any discussion of the Word may not be limited to the Scriptures or even to Christ. God spoke and the world was formed. Nothing exists in or by itself. All things were created by God through the Word, and all things are reconciled by God through the Word. All things are upheld by the 'Word of His power' (Hebrews 1:1). God puts His Word to the world and called creation into existence and the same Word holds it to this day in place in Jesus Christ in whom all things cohere (cf. Gen. 1, Job 38, John 1, Ephesians 1, Colossians 1). The only continuity between God and His creation is the Word. Without this Word, the world would simply pass away. And the Spirit of the Lord leads and moves creation according to the direction of the Word to the eschaton in which God will be all-in-all.
>
> "When liberals and conservatives alike, including men of science, ignore this plain testimony of the Scriptures, they impoverish their confession that Christ and the Scriptures are the Word. **For without the Biblical view that the Word of God structures and directs creation, it is impossible to understand the meaning and purpose of the Written Word as the means by which, after the Fall, mankind could again see his place and task in the world.** Further, without the Biblical view of the Word as the Law-Word for creation, it is impossible to do justice to the Word Incarnate as He in whom all things exist and cohere (cf. Eph. 1 and Col. 1). Isolating Christ from that Law-Word cannot begin to understand properly the confession of John 1 that all things were made through the Word and without Him nothing was made. They cannot grasp the meaning of Hebrews 1 that the Son of God sustains the universe by His Word of Power."
>
> "The Christian Church must recover the fullness and unity of the Word of God. The Word of God is one. But since man's fall, that Word also comes to us in Inscripturated and Incarnate forms. When mankind fell in Adam, it no longer heard and understood the Word. To make it possible again for man to hear and do the Word, and thus live, God gave the Scriptures to enlighten man as to his place, his nature and his task. Finally, in the 'last days He has spoken to us in His Son' (Hebrews 1:1). The Word in its unity and in its forms is the Power of God to life. That Word is alive and active. It cuts more deeply than any two-edged sword (Hebrews 4:2).
>
> "In order to obey the Word of God Written it is necessary to confess that the Word is not exhausted in the Scriptures. The Word of God is every word that proceeds from the mouth of God. And since the Lord is faithful and His words trustworthy, the Words of God are the one Word."

THE WORD OF GOD AND THE AACS

What is the Word of God for the leaders of the AACS? It is their very life. By this Word of God we can all stay alive until we possess our new inheritance in a new heaven and a new earth. Without this Word of God we are already dead men — broken reeds tossed to and fro in the wind of meaningless existence. But because of this Word of God we have reason to arise in the morning and work while it is still light.

We do not know what God has in store for the AACS. It really doesn't matter. All we desire to be is faithful sons of God working in His creation. We confess that victory over death and damnation has already been won, for Christ today sits seated at the right hand of the Father. It is our prayer that God will see fit to use the AACS and its program of higher education so that many of the young people of this generation will forsake the many kingdoms of this world and give their full allegiance to working in the Kingdom of God "which is at hand". May all those who try to thwart this aim come to a full understanding of their purpose.

It is our heart-felt desire that the community of Christ-confessors will want to struggle with us in this aim in spite of our many weaknesses.

John Hultink.

The Christian Reformed Churches of Alberta: A Historical look

(III)

by TED REITSMA

What about Neerlandia?

We have seen how the foundation for this church was laid by members of the Edmonton Church in 1912. By 1913 there were enough settlers to ask the Dominion Government for a postal service to their new settlement and have the settlement named Neerlandia to denote the land of their birth. This petition was granted and Mr. A. Mast became the first Holland born postmaster in Canada. Of course, this did not mean that mail was delivered to the door, but it did mean that from then on this was an independent settlement. In 1914 when nine families and three single men moved from Edmonton, one family from Granum and another from Monarch there were enough Chr. Ref. people to form another congregation and build a house of worship.

The church buildings in Edmonton, Granum and Monarch had been built from lumber but this one was constructed from logs. (I am sure that this was the first Chr. Ref. Church in Canada to be made from logs.) It did have a shingle roof and plenty of windows. The pews were made of course lumber and not the most comfortable to sit in for ninety minutes. (The services usually lasted that long.) Not only were the pews not the latest in comfort but the flies were a pest in the summer. In the winter with thirty degree and sometimes sixty degree below zero weather it was almost impossible to keep it warm enough. If you sat close to the big wood-burning heater you nearly roasted and if you sat farther away you almost froze solid! Regardless of these discomforts everyone was in church every Sunday afternoon.

Of the four congregations in Alberta at that time Neerlandia was the weakest financially. Their homes were mostly log cabins and some (including mine) had mud roofs. I know of one family who had to use their umbrella every time it rained. Cash money was a scarce commodity. When they started their own Co-op store in the early twenties, the first year's turnover was about three hundred dollars. Church dues were ten dollars a year. In order to get this large amount of cash many of the settlers had to leave their families in the fall or winter to work the harvests down south or in the lumber camps up north. (It is easier for the average church member today to contribute one thousand dollars than it was for that congregation to contribute ten dollars at that time.)

Many of the later immigrants ask why they remained enduring such hardships and privations as they did? It is true that they could have returned to Edmonton during the middle twenties as the conditions in the city had greatly improved. There were many jobs and adequate wages. As far as I know, only five families left and they all went to the U.S. Nobody can blame them, as conditions in Neerlandia were very severe indeed. Conditions for these settlers compared very closely with the conditions encountered by the first Dutch settlers in Michigan. During the first fifteen years in Neerlandia every baby was born without the assistance of medical aid. One of the settlers had an accident with a mowing machine and had one of his feet nearly amputated. He had to be hauled twenty-two miles to the nearest doctor by democrat as there were not autos available at that time. Another example of hardship was the case of Mr. S. Tiemstra who was so unfortunate as to break the coulter on his breaking plough and had to walk twenty miles in order to have it repaired. The coulter weighed about twenty-five pounds and the journey took him two days.

The people stayed because they loved their independence. They also visualized a large Chr. Ref. settlement in the future. There were two townships of land available (one hundred and fourty-four square miles of land) for new settlers and their sons. The prime reason that they stayed was because they were strict Chr. Ref. Calvinists who enjoyed the complete freedom to worship in conformity with their creed to such an extent that the Church was the center of their lives. It was their life. Even in the matter of public school education the Government of that time allowed them to educate their children according to their creed. (I was Secretary Treasurer of that school board for six years and chairman for four years.)

The first expansion of the settlement came in 1925 and in 1927 when they reaped the benefits of the C.P.R. advertising campaign. Several newcomers were added to the Church including the three large Wierenga families (Andries, Lambert and Henry), Mr. J. Peters, Mr. Elzinga and Mr. W. Fisher. All came with their families. Some single men as well were added including the brothers John and R. de Vries, Mr. O. Piers and others. With renewed strength they built a new church and parsonage.

During the late 1940's this group was able to assist in the forming of new Chr. Ref. Congregations in Barrhead and Westlock. We can give thanks to our faithful covenant God for giving us the pioneers of Monarch, Granum, Edmonton and Neerlandia who by toil, hardship and by their trust in God laid the foundations for the Chr. Ref. Church in this Canada of ours.

(To be continued.)

The Choosing of a Partner for Life

is a very delicate matter. The Christian Marriage Contact Bureau is pleased to help those, who wish to find a Christian marriage partner.

All work of the C.M.C.B. is voluntarily done by experts and correspondence is kept strictly confidential.

Write for a Brochure to Box 154, Toronto Station R, Toronto 17, Ont.

ANNUAL MEETING

C. J. L. FOUNDATION

(Committee for Justice and Liberty)

February 27, 1971, 1:30 p.m.

West Humber Collegiate Institute

(1675 Martingrove Road)

Rexdale, Ontario

Keynote address:

Rev. Louis M. Tamminga

"GREAT SEARCHINGS OF HEART"

YOU ARE WELCOME, TOO!

THE FOUNDATION'S PAST, PRESENT AND FUTURE POLICIES AND PROGRAMMES WILL BE OPENLY DISCUSSED

The Farce of the A.A.C.S.

by A. Vandermaas, M.D.

For a while we have been observing the intensifying battle that is going on between opponents and proponents of the A.A.C.S. Lately it seems to have narrowed down somewhat to a fight around the book "Out of concern for the Church". However, this is nothing but a renewed outburst of a conflict that is older and has deeper roots. It is a symptom of a more general disease.

In medicine the treatment of symptoms, without recognizing and attacking the disease behind them, is considered a mistake. Since this counts no less in other areas of life, I want to invite the readers of this paper to reflect together on some of the conditions and misunderstandings that lie underneath the present rumblings.

Some five years ago there was a smaller skirmish in the form of articles in this paper and in others. Then, as soon as those involved realized that the stakes were too high, the "ax was buried". However, what do we see happen now? There appears to be a dangerous escalation in the hostilities and where will this end up?

The lines are drawn, and increasingly being drawn. Most of the disagreements are not any more about the **ideals** we believe to be true, but are based on the likes and dislikes we have acquired over the years. Many people have allowed themselves to be reigned, at least in part, by their **feelings** about certain happenings or persons, instead of by the desire to know and proclaim the truth. Here and there we see and hear the most doubtful statements being made about church and faith, statements which the speakers would never have thought of making before. This is what so often happens when anger takes over.

A new difficulty then presents itself. Once chronic anger gets a hold of us, it becomes very hard to convince us that we are not seeing things correctly any more. Even those who patiently try to point out resulting distorted views, are often unsuccessful in their attempts.

Let me first substantiate the above assertion that personal sentiments are replacing serious thinking about some of the problems that surround our Church. Unfortunately this can hardly be done in a convincing way, without first touching on a few of the recent developments. I hope I will hurt nobody by doing this, since that is what I want least. Following this we can discuss the alternate solution, the Christian way of disagreeing with each other.

1. The simplest example is of course the attack on Dr. Praamsma, as it appears in Dr. Hart's speech in "Out of Concern". Right away I want to interject that I have made similar mistakes many times in my life and that people with different responsibilities, like carpenters and builders, make them too, but fortunately for them nails and wood do not talk. I would rather not be caught throwing stones, however, I am committed to giving some illustrations here.

I have read how the Wedge Publishing Foundation explains this incident away by stressing the intention behind it, but I can not agree with that. If we want to "identify a certain tradition", then this can just as well be done without becoming personal. In a friendly discussion during a meeting such an approach can sometimes be used, if done with great care, but it should never appear in print.

How wrong it is, can be demonstrated by what it generally gives rise to. The person who is so attacked in public has to be a near saint if he wants to remain objective and not react in anger. The usual result is of course another round of fighting.

2. Many consider "Out of Concern" as too critical. Some see a lack of wisdom in it, others an unbridled desire for leadership, still others miss the Holy Spirit's work. The answer the writers will give to this accusation is obvious and right in their book: "We see a crisis growing within the church and before it is too late we **have** to sound an urgent warning, because we love our church too dearly to just look on while it is deteriorating." In other words: an honest attempt, a well-meant alarm, and still no acceptance. Why?

This is a problem many people face every day. Take for instance administrators or managers supervising a sizeable staff with different levels of authority, politicians, psychiatrists, counselors or ministers. A large part of their work consists of convincing others of what is initially new, strange or unwelcome to them. However, they know that their ideas without antagonizing anyone, on whether they can win the hearts or the cooperation of those whom they address.

If the message of "Out of Concern" is serious enough, why should it then be presented in a form that antagonizes even some of those who agree with it in principle? Instead of having the affect the writers wanted, it is now being sacrificed on the altar of personal emotions.

3. Repeatedly one can nowadays hear of church members, including ministers, who actively oppose meetings and other activities where A.A.C.S. members are scheduled to speak. They use all their influence to keep others, including young people, from attending these occasions, and this while the speaker is a member in good standing of their own denomination. These leaders themselves thereby pass on a beautiful opportunity to test their own ideas, to discuss the differences of opinion, perhaps to show in a convincing way how right they are, but above all to concentrate on the **issues** rather than on the **personal** aspect. Now, however, they can continue saying how opposed they are.

This raises two questions in my mind:

a) Are some of us getting so scared of other opinions? Then, I am sure, they will not read the newspaper or look at T.V. either. After all, those media present views that are much more to be rejected and, moreover, they are experts in hiding the lie in what they offer.

b) Where does that leave the Holy Spirit, and what remains of the sense of office? Is it not virtually the same as telling others and teaching our young people that the community of saints is just a joke?

To me this seems to be one of the surest ways to rip the Church apart. It certainly excludes the possibility of discussing the differences and getting closer together again.

4. Some readers of this paper have become so personally involved, that they have entirely forgotten an old and sound rule: never to answer any anonymous letter, telephone call or other communication. This counts no less when an anonymous advertisement appeals to the Sword of the Spirit, the Word of God. To raise this Sword anonymously is an internal contradiction. The Word does not tolerate anonymity; it proceeds from the **heart** of the believer when the Spirit moves him and it addresses itself to the hearts of others. Anonymity makes the message powerless. It also flouts the rules of good conduct, which even the world observes.

5. In a number of our churches the complaint is sometimes uttered that "the minister preached philosophy again". One of the commonly criticized themes is that "Life is Religion". This is, also in educational circles, often seen as an attempt at indoctrination with a certain philosophy.

The strange thing is that when John Calvin said the same, using slightly different words, he was blessed to lead a reformation of which we are children. When Abraham Kuyper repeated this truth in various ways, he raised several generations of followers, from which our churches have sprung. But suddenly, in the 1960's in Canada, it has become a philosophical statement, which in this particular context is equivalent to being pointless and unacceptable.

The other strange thing is that many non-christians agree with the idea that life is religion. For such thinkers as Martin Buber, Karl Mannheim and Karl Marx, to mention a few, it is a fundamental truth. Communism, as well as most eastern religions, are built on this idea. If entire Christianity would practice it the way the communists do, the Church would within a short time be able to spread God's Word in a most powerful and practical form all over the world.

The same general reasoning can be applied to many other so-called philosophical statements. This is so, because in fact they are not philosophical statements, but typical religious truths.

Why are so many members of our churches then turned off by such themes? The only explanation I can think of is that they have allowed personal likes and dislikes to stand in between themselves and the community of believers.

6. My last example. I am a member of the A.A.C.S.; worse yet, I regularly attend a seminar at the Institute for Christian Studies. That is enough to give me a stigma in some people's eyes. Of course I don't like that, since I prefer to be free; free to go where I want, study and read what I want, choose the friends and contacts I want. Still, this stigma does not bother me a great deal, since the world always attaches labels to people. I only wonder why the Church has to do it too. It is supposed to be the greatest place for freedom, through the grace of our **Lord.**

The seminar I attend is in anthropology and I need it. In my work as medical doctor I have to deal with people and therefore I want to know more about what man really is, what God has meant him to be. The secular universities would no doubt be able to help me some, but they will in the end mislead me, because they adhere to some man-made theory, usually one where man is seen as a glorified animal. Therefore I go to the Institute in Toronto.

Some people get very upset, because there is only one Christian philosophy and one center to study this. To oversimplify the point, if there were two, I could choose and that would be a real advantage, because more choice means more freedom . . . or a bigger stigma? I often wonder why nobody else has put together another Christian philosophy yet.

I should not become sarcastic. The reality is quite different. Before I went to this seminar I studied a little from the books of Professor Herman Dooyeweerd. Ever since that time I have not looked at them. I found out that Christian philosophy is much more a continous search than a fixed theory. We now study a book of Karl Mannheim, a non-christian thinker, and try to compare what he writes with what we think God wants us to believe about man. That is a lot freer than being stuck with one system, but many people can hardly believe that this is how we work at the Institute, because they have always been told differently. I wonder by whom? And how did "he" find out? By following some courses at the Institute?

These six illustrations all center around the same point: man always wants to know better than God. If God says to us: bring my Word as I want you to do it, each of you in his own field, according to the gifts I have given him, but in humility, living in harmony with one another, repaying no one evil for evil, even **outdoing** one another in showing **honor** and overcoming evil with good (Romans 12), then man answers: yes, Lord, I will, but do not forget that I know so much better than all the others. Or another will say: Lord, but you won't mind if I keep these people out, because I am sure that in their hearts they are against You.

Christianity always wants to be one step ahead of God. The story of the people of Israel is a continuous example of this. That is also why the members of the A.A.C.S. make mistakes and that is why others make mistakes. However, do we realize often enough that without these mistakes we would not need Christ? It is because of them that He came and died for our sins. This is precisely one of the ununderstandable secrets of Christianity.

Could we not together accept that we are **all** sinners, that Christ has forgiven us **all**, without exception, because we belong to His Church, and that we are **all** working in His kingdom, each within his own capacities? That would be a marvellous start. Think of the work we could do together for Him. Of course we will make new mistakes, **all** of us, but Christ will forgive those too. His mercy is endless. If only ours were just as endless!

This has brought us right in the second part: how should we as Christians communicate and disagree with each other?

Most of the answer to this question is implied in the previous part. The Bible is very clear about our individual duty. Rather than accusing **others**, undercutting **others**, condemning **others**, and forming groups opposing **others**, all we are to do is to perform the task God gives **us** in this world and look at **ourselves** whether we do this faithfully.

God calls us to discern the spirits, not to look for the (personal) mistakes of **others**. He even wants us to search for what the other did right and then stress and honor that.

As far as the result of our work is concerned, God tells us not be nervous about that. He does not want us to count heads and build up powerful groups to back us up. All He asks from us is to just keep on doing the duties He places before us. The whole Scripture is full of the fact that **He will take care of the growth.** Only if we do it in humility will our work be blessed. (1 Peter 3:8-10; 5:5).

This is not easy; it is probably the most difficult thing in life, to live a life of obedience. The measure in which we do it, depends on the measure of thankfulness we have toward our Savior.

If we see our responsibility this way, it should be obvious to each one of us where our duties lie. The special task of the A.A.C.S. is mainly to help our students and graduates to better understand God's will for their particular field of study or work.

Many Christians, especially students, have gratefully accepted this help and, if one inquires, one can hear that it is of great benefit to them. Since we also know that those who teach at the Institute for Christian Studies bow before the Word of God, who are we then to turn against them? The Holy Spirit cannot be divided against himself.

Here I want to repeat what I wrote in 1966. Some years from now those who fight this work may have to face parents, who are sad and broken-hearted because their child, now a man or woman, "discovered" at University that there is no God to put his trust in. If then these parents have to say: "You are one of those who always argued against the A.A.C.S. and who kept our son from joining it", what can they say in their defense?

Another thought I can not push away is what we will be able to answer our Father in heaven, when He one day will say to us: "I had a purpose with that organization. Why did you resist my plan? I do not know you!" It is significant that, when death approaches or has struck our family, we seem to become more aware of our place in this world. Then, when we have to fall back on the ultimate certainties we possess, we do not feel any more for fighting battles that break up the communion of saints.

To summarize: We have reached the stage where the important issues of our faith are all but hidden behind sentiments about people and organizations. The A.A.C.S. is no more than an unfortunate instrument in this shuffle. It is therefore a **farce** to think that the present dispute is about the A.A.C.S. Instead, it is Christian living going bankrupt.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
March 4	February 26	February 24 noon
March 11	March 5	March 3 noon
March 18	March 12	March 10 noon
March 25	March 19	March 17 noon

MORE SUBSCRIBERS

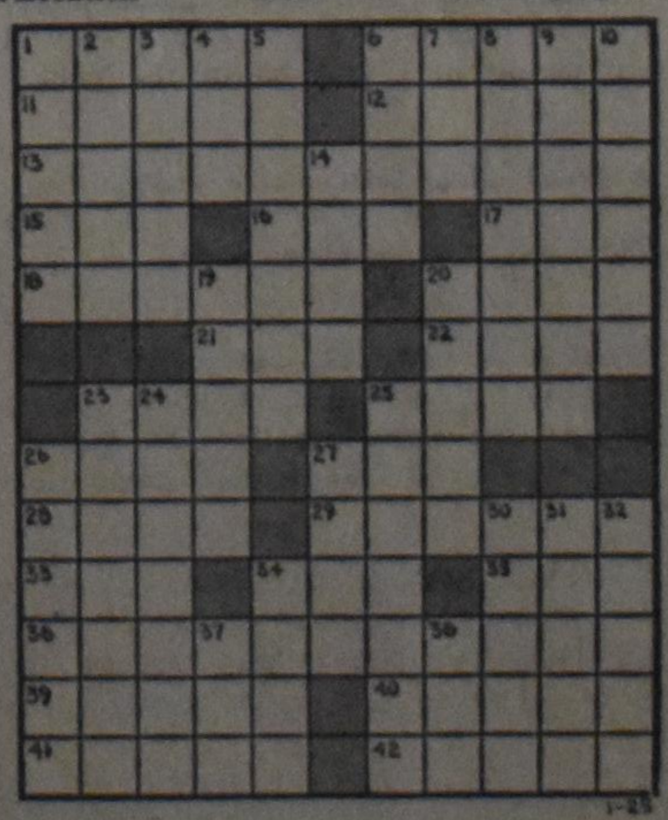
is a must for the expansion of our paper.

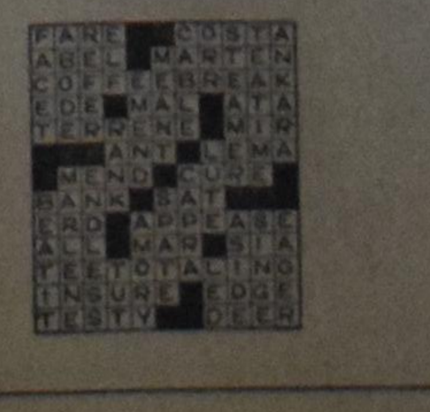
Would you lend us a helping hand?

CROSSWORD PUZZLE

ACROSS
1. Assail
6. Place of worship
11. Imbue with joy
12. Garry or Victor
13. Words of encouragement
15. Unclose (poet.)
16. Knightly title
17. Mythical founder of London
18. Three lines of verse
20. Abject
21. Fermented potable
22. Solar disk
23. Brisk
25. Chief executive: abbr.
26. Father
27. Droop
28. Chinese port
29. Sermonize
33. Russian village
34. "Aunt" in Tijuana
35. Hawaiian game
36. Improvise: slang (4 wds.)
39. Subsequently
40. Let
41. Expunge
42. Terminated

DOWN
1. Stupefy, as with drink
2. Wed "on the run"
3. Less risky
4. Pilot's abbreviation
5. With conciseness
6. "Love" in Spain
7. Ship's record
8. Untimely (2 wds.)
9. Excites
10. Blush
14. Location
19. Actor, Macdonald ——
20. Canal-boat
23. Akin
24. Proportionately (2 wds.)
25. Biblical story
26. Specimen
27. Barbecue rod
30. In front
31. Call a stop
32. Employed
34. Weary
37. "Oui," translated
38. Longing





SOLUTION to previous Crossword Puzzle

World of Young Writers

COLLEGE ISSUE

Love

[illegible]
[illegible]ave you[illegible]
[illegible] are
[illegible]
When [illegible] you.

I love you
Not only for what
You have made of yourself
But for what
You are making of me.

I love you
For the part of me
That you bring out
I love you
For putting your hand
Into my heaped-up heart
And passing over
All the foolish things
That you can't help seeing
there
And for drawing out into the
light
All the beautiful belongings
That no one else had looked
Quite far enough to find.

I love you because you
Are helping me to make
Of the lumber of my life
Not a tavern
But a [illegible]
Out of [illegible]ks
Of my eve[illegible]
Not a reproa[illegible]
But a song.

I love you
Because you have done
More than any creed
Could have done
To make me good
And more than any fate
Could have done
To make me happy.

You have done it
Without a touch
Without a word
Without a sign
You have done it
By being Yourself
Perhaps that is what
Being a friend means
After all.

Anonymous.

The Clock

Are there twenty-four hours within a day?
Or fifty-two weeks within a year?
Why should we care about this anyway?
Or is it really time that we all fear?

What if the game ends and you're ten points behind
Or if the bell should sound and your test isn't done;
You're out with your friends and your interview's at nine
Is it necessary to leave them all, to wreck the fun?

So many things, we just take for granted
That the bus will arrive at eight-fifty-two
Or that the flowers will rise in spring if they're planted
It seems to me that we're prisoners, we need something new.

The alarm will ring at the crack of dawn
And even though you're really beat
You raise your head, throw off the covers, yawn
It's really a struggle but you get on your feet.

At nine o'clock I must start school
At nine thirty-two I am made a fool
At nine fifty-one a girl woke up and fell off her stool
At ten-o-five I will be in the pool.

All day long men strive for power
The history books will write in italics
This was the greatest hour.

Why is it that just one little hand
Is given a position that doesn't seem grand
But all the same our lives by it are planned
And without it our world, stock-still would stand.

Of what significance is that little face?
The thing that is the centre of the human race
As everyone's life is put through the pace
Why is being late, in most eyes, a disgrace?

Just twelve little digits tell me what to do.
When the job begins and when it is through.
How can it be that just one little machine
Tells me when the cake is done or when the cheese will be green.

Around and around and around it goes
And when it will stop only God knows
But until that time men will always talk
Taking for granted, the power of the clock.

J. S. Brinkman.

Magic Moments

In the early morning hours,
All the town is asleep.
Dreaming under a warm blanket
of darkness and silence.

But I remain awake,
Quietly satisfying my anxieties
with pen and paper.
My gentle thoughts [illegible] accompanied
only by the [illegible]fled ticking of a clock.
Slowly coun[illegible] minutes as I write.

Yes, these peaceful [illegible]
Magic Moments.

I sit at my desk a[illegible]
But at the same time not alone.
For I'm [illegible] love
Talking freely [illegible] letters.
Letters that will travel
the many miles between us.

But even as I write,
My joy is laced with sadness.
Knowing my writing alone
can never show all my love.
Knowing some things can not be
expressed in words,
And these are the most important of all.

Among these [illegible] emotions however,
is still another.
A little spark of hope,
Know[illegible] that someday my love and I
will [illegible]n be one
An[illegible] these too will surely be
Magic Moments.

Brian Dobias.

★

Biafra

Those burning, haunting eyes set in a skull
That feels no pain. The price of pain is bread
To fill the stomach and destroy the lull
The mind has fallen into. Children of the dead.

What famine cannot kill, disease destroys.
The bloated bellies, matchstick limbs and bones
That bend and snap make easy prey of boys
And girls that hunger. Children without homes.

How hard it is to see men die in war.
The bullets rip, the bayonets are rammed
Through flesh. The pain and sin is so much more
When children die. The children of the dark and damned.

— Trish Saur.

★

To a Punch Press

The "Bliss" embossed upon your chest
Belies your power to deface.
Within your bed black steel is placed,
With whisk of air
The immutable force is brought to bear.
The steel lie docile at your base,
With but a trace
Of resistance
To your pace.

The monster's rhythm holds me fast,
My hands are chained,
My mind is cast.

The lines are drawn,
The struggle clear.

Your swift descent
I no longer fear.
My will is master.

— Edward Lucas.

★

Trees and Things

I can still look out.
And see trees.
Wide branches,
Fat leaves.
Beautiful.
I've always wondered
Why they blocked my view.
I'd like to know.
I really would.
I can see
Between some of the leaves
On one side of my garden.
And all I see is people;
People lying down.
Sleeping,
I think.
But on the other side
Of my garden,
(A prosperous vegetation, I
might add)
I pull the branches from each
other,
And
I see
A lot of air, and water, and
dirt.
It confuses me.

My garden must be magic.
Because on the other side
The trees put a barrier
Between me and men in green.
With guns
And other things.
Those trees
Grow the thickest of all.
Naturally,
I water them a lot.
And there's even one more side
To my magic garden.
On that side
There are flowers.
Fields and fields of flowers.
Bright ones.
Bright like I remember the sun
Used to be,
Before my trees grow so big.
I wonder a lot
About my trees.
I love them.
Certainly.
But I'd give a wooden nickel
For a well-timed forest fire.

John Terpstra.

Canticle

Air conditioned
and tapestries
with national flag.
inclusive
House of a
misunderstood God.

A millenium of promises
and prayer
unanswered
but for
the desolate wind
and broken rain.
Ian Whittaker.

★

Number 25

Cheeks that are smooth
soft
silk feather soft
softer than smiles
and hair
too close
like a shawl
in modesty.
Ian Whittaker.

WYW FORUM

WHEN [illegible] WRITE

Please, [illegible] the r[illegible] for preparing [illegible]uscript. Entries do not need [illegible] "poetry", since this is the more difficult form of creative writing. If you do write poetry, please keep in mind to be original in your choice of metaphors. The sound of words and the looks of the line is [illegible] important. Poetry is not philosophy, and it doesn'[illegible] [illegible]y does not make sta[illegible] a song. Whereas essays ma[illegible] expli[illegible] and declarative, poet[illegible]es sh[illegible] be implicit. We are [illegible]ter[illegible] in Christian or [illegible] but let it be poetry [illegible]ot [illegible]gerel.

If you find poetry [illegible] difficult, try something easier. A letter of opinion, criticism [illegible] problems, may f[illegible] to [illegible] W.Y.W. Forum, [illegible] to "speak out."

This is one page in which young writers have a chance to speak their own opinions. Let's see th[illegible]

Advisory Services Discontinued

The advisory services, for[illegible] offered by the W.Y.W. De[illegible]ment of **Calvinist-Contact** [illegible] been discontinued. Only f[illegible] cent of the writers to [illegible] vice had been given, returned [illegible] work for reconsideration af[illegible] ing their homework. The ne[illegible] response resulted in the [illegible] that the effort and expense in[illegible]volved in competent advisory serv-ices did not warrant continuation of this privilege. We wish to thank Mr. Hugh Cook for the many self-less hours and the professional know-how donated to this service.

Prizes Awarded

[illegible] the six months prior to January 1971, prizes were awarded to [illegible] Boer, Minnie Joldersma, Lawre[illegible] Greinke, and John Richter. To the two grade schools who most active[illegible] participa[illegible] in the W.Y.W. du[illegible]ng [illegible] p[illegible], book prizes were given. The schools are Jenison Christian School and Sarnia Christian School.

Help Needed, and Offered

Publication of this column de-pends largely on the cooperation [illegible] from teachers of English. [illegible] urge these teachers to help [illegible] students by sending in their best work of creative writing. If your school publishes a literary review, write us. We will try to cooperate with local school efforts, and [illegible] your school will coope-rate by continuing to send us your literary reviews and school newspapers. From the many items [illegible]ceived, we make a selection for [illegible] on this page.

Please continue to send us your letters of criticism, opinion, and your [illegible]stions, and mark these "con[illegible]al" if you don't want to [illegible] your comments published.

C.B.

(continued on page 12)

• poetry • essays • short stories • drama • non fiction •

Editor:
COR W. BARENDRECHT

•

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school level or profession, and age.

•

Send all wo[illegible] to:
W.Y.W.
Calvinist-Contact,
P.O. Box [illegible],
Gr[illegible], [illegible] 49501.

Children's [illegible]ng Contest

This year, Calv[illegible]ct, through its World of Young W[illegible]partment, is giv-ing a contest for grad[illegible]ool children only. Last year a contest w[illegible]en for high school and college students[illegible] year, only children enrolled in grade schools may participate.

A special winners issue will again be sche-duled. No announcements of this contest, other than in Calvinist-Contact, will be made. As before, so also now, all entries are eligible for consideration of publication in the W.Y.W.

First Prize: $10.- cash.

Second and Third Pri[illegible] $5.- cash.

Plus: many consolation prizes.

The rules are easy: 1. [illegible] neat; 2. Be your-self; 3. Use 8½ x 11 in[illegible]s paper or [illegible] 4. Write either poetry or prose (your own); 5. State your name and address, age and grade in school, on a separate blank sheet, and enclose with your entry; 6. Deadline is March 24, 1971.

All entries become the property of Cal-vinist-Contact and cannot be returned, so make your own copy if you want one. Ori-ginality, form and content, will be the bases for judgment.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements	$4.00
Marriage and Engagement announcements	$6.00
Anniversary announcements	$7.00
Notifications of death	$5.00

"For Sale" and "Want' advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With thanks to God we are happy to announce that He has blessed us again with the birth of a son, whom we have named

EUGENE ALAN

born on February 5, 1971.

A brother for Geraldine Bernice and John Kenneth.

Harry & Mary Versteeg.

R.R. 1, Waterford, Ont.

With joy and thankfulness to our Covenant God, the Giver of life, we announce the birth of a daughter

MICHELLE FRANCES

born February 10, 1971.

A sister for George, Bert and Tilly.

Rev. & Mrs. J. J. Hoytema.

2 Mountview Ave.,
Grimsby, Ont.

With thanks to God, the Giver of life, we joyfully announce the arrival of our first child, a daughter

KRISTINE LEIGH-ANN

born February 11, 1971.

John & Ann Dekker.

23 Pinewood Ave.,
Grimsby, Ontario.

Third grandchild for Mr. & Mrs. J. Dekker, Grimsby, Ont.

Tenth grandchild for Mr. & Mrs. C. J. Van Leeuwen, Grimsby, Ont.

The Lord has gladdened us with the birth of our second child, a son, whom we named

DAVID SCOTT

born February 13, 1971.

A brother for Sandra Marlene.

The grateful parents
Clarence and Clara Louter
(nee Boomsma).

36 Evelyn St.,
Brantford, Ont.

We are grateful to the Lord that we may celebrate with our parents and grandparents

REINDER MIDDEL
and
JANNA MIDDEL—NANNINGA

their 40th wedding anniversary, on February 28, 1971.

Their thankful children:
John & Carol Middel, Harrow, Ont.
Evert & Evelyn Middel, Goderich, Ont.
Albert & Shirley Middel, Goderich, Ont.
Betty & Gerben Tolsma, Goderich, Ont.
Ann & Bert Kolkman, Lambeth, Ont.
Jake & Sandy Middel, London, Ont.
Adrian Middel, London, Ont.
Ron Middel, Lambeth, Ont.
Frances Middel, London, Ont.
Henry Middel, Clinton, Ont.
and 17 grandchildren.

81 Williams St.,
Clinton, Ont.

Wanted to Rent:

APARTMENT

on Hamilton-Mountain, preferably west of James, for young couple. Needed approx. April 15th. Call: Jeannette Wamsteeker. 664-6780.

JOB OPPORTUNITY

for an older man, looking after and caring for 30,000 pullets and 400 hogs. This is a modern operation and will require 4-5 hours daily. Remuneration will be $200 monthly with year-end bonus. Two bedroom home with all conveniences. Vacation and weekends off to be discussed. Experience will be an asset but I am more concerned with honesty and reliability. Please refer in writing, stating qualifications and references to Harry Bakker, Box 315, Londesboro, Ont.

It pleased the Lord to take unto Him, on February 5, 1971, my beloved husband and the dear father of Andrea,

JOHN WILLIAM HEYINK,

at the age of 32.

Ps. 55:22.

"Cast thy burden upon the Lord, and He shall sustain thee, He shall never suffer the righteous to be moved."

F. Gretta Heyink
(nee Van Gorkum).

103 Chippewa Dr.,
Chatham, Ontario.

On February 5, 1971 the Lord took unto Him

JOHN WILLIAM HEYINK,

at the age of 32.

"As for man, his days are as grass: as a flower of the field, so He flourisheth."
Ps. 103:15

Parents:
John and Henrietta Heyink, Croton, Ont.

Brothers and sisters:
J. Bork, nee Heyink,
J. Bork, Watford, Ont.
M. Van Raalte, nee Heyink,
B. Van Raalte, Orangeville, Ont.
J. Heyink, London, Ont.
T. Bremer, Burlington, Ont.
G. Heyink,
L. Heyink, nee Breeuwsma, London, Ont.
Henry, Patricia, Christina, Harry, Diane, Rita, John, and Jerry, Croton, Ont.

Aunt:
D. A. Heyink, Toronto, Ont.

Cousin:
C. Byvank, Wallaceburg, Ont.

Chatham, Ont.

Op 9 februari 1971 nam de Here tot Zich mijn dierbare vrouw en der kinderen lieve moeder en grootmoeder

TRIJNTJE WITTEVEEN—
DUBBELBOER,

in de ouderdom van 68 jaar en 7 maanden.

Geliefde echtgenote van Hendrik Witteveen.

Gez. 26:1, 2, 3.
Gez. 30:1.

Uit aller naam:
H. Witteveen,
kinderen en kleinkinderen.

Edmonton, Alta.
11635 - 73 St.

On February 12, 1971, the Lord took unto Himself our beloved husband, father and grandfather

BEREND DEKLEINE,

at the age of 71 years.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." - Psalm 23:6 and Mark 10:13 and 14.

Janna DeKleine—Wichertjes.
Gerhard and Helen Ruyf, Stoney Creek, Ont.
Dick and Alice DeKleine, Hamilton, Ont.
Ralph and Connie DeKleine, Brockville, Ont.
Dick and Roelie Schaafsma, Brockville, Ont.
Lawrence and Betty DeKleine, Brockville, Ont.
David and Siebie MacDowell, Maitland, Ont.
John DeKlein, Hamilton, Ont.
and 16 grandchildren.

22 Keefer Street,
Brockville, Ont.

BOEKEN TE KOOP

voor zelfstudie of vereniging. Meest hollands. Theol., Soc.-Econ., e.a. Bavinck, Kuyper, Schilder, DeGraaf, Dooyeweerd, Calvijn, Smeenk e.a. Zeer lage prijzen. Vraag om lijst: Rev. D. N. Habermehl, 393 Orange Cres., Oshawa, Ont.

Fully experienced married

DAIRY MAN

is looking for a responsible position on dairy, beef or poultry farm. Please send letters to Box no. 2326, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

HELP WANTED ON
DAIRY FARM

I would like young man, age 15-18. Live-in. Must be clean cut. Clean surroundings, 4 miles from town. Contact or write Bill Gerrits, R.R. # 1, Clinton, Ont. Phone (519) 482-7564.

For rent: Hamilton (Mountain), completely finished

BASEMENT APARTMENT

with two bedrooms. Separate entrance. Call 385-9244.

Broilers, 50 Acres

Broilers (19,060 quota) — Choretime feeders, gas-brooding, fan ventilation (thermostats). 50 acres with barn 90 x 45 for beef cattle or pigs. Land mostly good clay, some loam. Farm machinery included. 4 br house, and 3-room apartment. Handy Hamilton.

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

TEACHERS WANTED

CALVIN MEMORIAL
CHRISTIAN SCHOOL,
ST. CATHARINES, ONTARIO

Applications are invited for expected openings in the Junior and Senior elementary grades.

Please send letters to: Mr. John Stronks, Principal, 300 Scott St., St. Catharines, Ontario.

Winnipeg Calvin Christian School has an

OPENING

for the 1971-72 schoolterm, in a combined class of grades 1 and 2. Experience preferred. Send particulars and inquiries to J. Harris, principal, 245 Sutton Ave., Winnipeg 16, Man.

Toronto District Christian High School

Box 527, Woodbridge, Ont.

solicits applications for a position in

French (grades 9-12) and in Science

Direct correspondence to

Mr. John E. Top, principal.

Applications are invited for the position of

Christian High School Teacher

at HAMILTON DISTRICT CHR. HIGH SCHOOL for the school term 1971-1972.

There will be vacancies in various areas of study. Qualified applicants will be preferred.

Send for application form to

R. Klapwyk, Principal,
Hamilton District Christian High School,
28 Athens St., Hamilton, Ont. Phone 389-3411.

[redacted]

Beacon Christian High School, St. Catharines

Applications are invited for the positions of

PRINCIPAL AND TEACHERS

Due to expansion, vacancies exist in the following areas:

Mathematics, Science, Social Sciences, French, Art, Music, and Physical Education.

Send letter of inquiry or application to:

Education Committee,
99 Scott Street,
St. Catharines, Ontario.

Dairy and Beef Cattle Farms

BROILER AND EGG
PRODUCING FARMS
Quotas 15,000 - 65,000.

For information —
JOHN MASSELINK

WILLIAM D. ALLAN
REAL ESTATE LTD.
416-757-3641 Toronto.

Prince Edward County

330-acre farm 8 miles from Town on paved road. 240 acres good loam and clay-loam soil, balance wood and pasture. 1½-storey 3-bedroom home with modern kitchen, bath and oil furnace. Tenant house with bath. Large dairy barn has 46 stanchions plus box stalls, pipe line milker, bulk tank, milk house, 943 lb. pool #1 milk quota and 124,000 lb. Annual Market sharing quota, water bowls, stable cleaner, second barn for young cattle, silo, machine shed and 2-car garage. 660 ft. water frontage. (Outstanding opportunity.) Apply to —

Gerald Vincent, Realtor
P.O. Box 595, Picton, Ontario.
Phone 613-476-5697.

SARNIA CHR. SCHOOL

We invite applications from qualified

MALE AND FEMALE
TEACHERS

for opening in our school.

Please send letters to Mr. A. Hengstman, 1273 Exmouth St., Sarnia, Ont.

[redacted]

Holland Marsh Christian School is in need of a

QUALIFIED TEACHER

for grades 5 and 6. Contact Mr. T. Bootsma, principal, 351 Davis Dr., Newmarket, Ont., area code 416 - 895-7283.

Mechanic

with Class A licence who is fully skilled in the repairs of cars, trucks and trailers. Diesel and some welding experience an asset.

Responsible person who can work with minimum of supervision. Leadership capabilities desired as this position may develop to lead hand or shop foreman.

Apply to Mr. C. S. Douma,
HARKEMA EXPRESS LINES LTD.,
115 Orenda Rd., Brampton, Ont.
Phone 451-5301, 677-1945, and Hamilton 525-8550.

IN THE MARITIMES

Ultra modern dairy set-up

50 plus milking cows, 30 plus heifers and calves, P.B. and grade Holstein. Silo, unloaders, feeders, glass pipeline, bulk tank, washers. Most equipment and feeding automatic, 25% of equipment new.

2 houses, one with new heating system. 180 acres grows wheat, barley and corn. Ten minutes from schools, parts, stores and other services. Many bonuses, including low yearly lease of land, machinery and harvest equipment.

Price firm $160,000.00 or buyer must meet 75% to qualify for farm loan.

Fluid milk quotas of over 29,000 lbs. Money maker and unlimited possibilities. Top agricultural area and excellent herd health record.

Write box # 2325, c/o Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

DATA CENTRE

Feb. 25	P.T.A. of the Hamilton District Chr. High School. High School Auditorium. Rev. Ralph Heynes speaker.
Feb. 27	"Acton Pretenders" present the comedy "Calm Yourself". Chr. Ref. Church, Acton, Ont. 8 p.m.
Feb. 27	Weiss Duo, Sidney and Jean Weiss, violin and piano. 8.15 p.m. in the Knollcrest Fine Arts Center, Grand Rapids, Mich.
Feb. 27	Annual meeting C.J.L. Foundation (Committee for Justice and Liberty), 1.30 p.m., West Humber Collegiate Institute, 1675 Martingrove Rd., Rexdale, Ont. Guest speaker: Rev. L. M. Tamminga.
Feb. 27	Entertainment Evening, Zion Chr. Ref. Church of Oshawa, Ont. 7.30 p.m.
March 27	Elders conference Classes Toronto and Hamilton Chr. Ref. Church. (Continuation of last spring's conference.) Speaker Dr. B. Zylstra. Topic: Where do wo go from here: the foundation and the future of the Christian Church". Place to be announced later.
April 2	Fryske Joun yn Jarvis. Meiwurking frege yn de foarm fan foardrachten, sankjes, ensf. Graech berjicht foar 15 Feb. oan Mayke DeVries, R.R. 4, Simcoe, Ont., 443-8010.
April 3	Annual Meeting of Salem Christian Sanitarium Association Inc. Rehoboth Chr. Ref. Church of Toronto, 800 Burnhamthorpe Rd., Etobicoke. 2 p.m.
April 4	"Christ in the Concrete City", drama, Grand Haven, Mich. Community Center, 5.00 p.m.
April 16/17	"FAMA Dramatical Society" hoopt op te voeren het toneelstuk "Op Hoop van Zegen" van Herman Heyermans, in het Central Library Theatre, College & St. George Sts., Toronto.
April 24	C.L.A.C. Convention, Toronto. Guest speakers: Dr. Frank Peters, president of Waterloo Lutheran University, and Dr. Joel H. Nederhood, Radio Minister of The Back to God Hour.

SPEAKING TOURS

Speaking tour of Rev. Ralph Heynen from Pine Rest Hospital, Grand Rapids, Mich., sponsored by the P.T.A.'s:

Feb. 25	Hamilton High School Auditorium. Topic "Church, School, Home — Competitors or Colleagues?"
Feb. 26	Fruitland, Ont. in the Mountainview Chr. Ref. Church of Grimsby, Ont., 8.00 p.m. Topic "Roots and Wings".
March 1	Wellandport, Ont. in the Riverside Chr. Ref. Church, at 8 p.m. Topic "Roots and Wings".
March 2	St. Catharines, Ont. in the Calvin Memorial Gym., at 8 p.m. Topic "Christian Nurture and Mental Health".
March 3	Burlington, Ont. in the Woodview Public School, Flatt Rd., Waterdown, at 8 p.m. Topic "Christian Nurture and Mental Health".

EXHIBITIONS

Feb. 20-March 23	Exhibition "Children's Art, 'Revelation and Response'", K thru 12, FAC, Calvin College, Grand Rapids, Mich.
April 1-30	All Student Exhibit, Calvin College, FAC, Grand Rapids, Mich.
May 1-May 22	Exhibit: Senior Art Majors, Calvin FAC, Grand Rapids, Mich.

World of Young Writers

COLLEGE ISSUE (Continued from page 10)

Cry Baby Cry

And so I sat there,
Crying.
For I had just seen it and
My thoughts were on something
far away.
The whispers of the old man
As he walked to the end
Of the long and wide street.
The one without cobblestones.
Contemplating mildly his loss.
Realizing just a little too soon
What he could have seen,
With eyes beholding a softer
light.
A dozen people who stopped
to stare
Recall to him the tired dead;
He sees it all in the thoughts
of age.
While he walks
Without —
The hail
The sleet
The snow
The rain
And the dead of night.
Remember him
As you tuck yourself in your
circular bed
With matching sheets
And pillow cases.
And as you touch your girl
Lying beside you.
If you listen
You can hear what
I am saying.
But listen.
And then
Cry baby cry.

John Terpstra.

Night Wind

outgoing
water hit
incoming
wave with a
muffled roll
of hoar tide

a hard raw
shoreward wind
penetrated
our clothing
and rasped our
squinted faces
as we gazed
to see
the churning
lived murk
spew spray
from froth-bleached
crests of surf
to mingle
with the stars

I gently
squeezed the cold-
fingered hand
entangled
in mine
and huddled
Her shivering
shoulders in
the cover
of my arm
(gently as
a small bird
under wing)
soft sable
flowing hair
mixed thickly
with wind
silked my face

We discerned
cozy lights
little land stars

Those burning, haun
That feels no pain.
To fill the stomach
The mind has fallen

What famine canno
The bloated bellies,
That hand and sna

— Wayne Walcott.

Edge City

Jesus, we have decorated the world
with the stinking atmosphere of L.A.
the fish smell of dying Great Lakes
exhaust fumes of New York cars
orange stench of Gary industry
beer cans and junk metal gardens
no deposit no return pop bottles
gory household wastes on city dumps
lifeless rivers like brown ribbons
wrapped around the dead soil
of western parasitic civilization

how can you tolerate the stench
rising from our polluted planet?

Jesus, our songs of salvation
choke in our smoked lungs
as our narcotic fingers
manipulate electronic noise boxes
blasting echoes of our cravings
for peace and love into the
sound lab of the universe
we walk on the edge
of a dying world
dying men harvesting
what we sowed

Mylord, come with your spirit
Edge City needs a miracle

c.b.

In Memoriam

Set in rows, the pictures
Are all of boys with tight
White collars around their thick
But supple necks.
Young men with looks of insolence
Of innocence or earnestness
Or deviltry in their eyes
And in the set of their heads.

The difficulty does not lie
In seeing torn bodies and lifeless
Eyes beneath green helmets,
But in contemplating pictures
Set in rows, all of boys
In tight white collars.

— Trish Saur.

From the Bookshelf

SELECTED SHORTER WRITINGS OF BENJAMIN B. WARFIELD — I

Edited by John E. Meeter. Published by the Presbyterian and Reformed Publishing Company; Netley, New Jersey. 494 pages. Price $7.50. (In Canada: Speelman's Bookhouse Ltd., 10 Golfdown Dr., Rexdale, Ont.)

As the title indicates this book is the first of a projected two-volume set of selected shorter writings of that prince of American Reformed theologians, Dr. Benjamin B. Warfield. These volumes are being produced for the purpose of supplementing the five-volume set of Warfield's more significant works which was published some twenty years ago. According to the announcement on the jacket, "the articles in this volume are, with a few exceptions, shorter and less weighty. Many of them are 'more practical,' telling us something about Dr. Warfield as a man, and dealing in a simpler and more popular way with subjects that concern us in our daily walk as Christians."

This first volume contains six parts. Part I is made up of articles on the Bible and our knowledge of God. Part II deals with subjects usually classed under the locus of Theology proper, such as, the Trinity, Predestination, Providence, the "Summum Bonum." Part III consists of mainly christological subjects; while Part IV, with few exceptions, deals with soteriological, ecclesiological, and eschatological subjects. Part V has a number of delightful, but brief and unrelated articles. Part VI is biographical and includes Warfield's evaluations of fellow theologians, including such men as Charles Hodge, Frederic Godet, and Abraham Kuyper.

Although nearly all the articles were originally published in various magazines and journals, and more than fifty years ago, yet they are still remarkably relevant to our times. When we read them we soon learn that the views of the so-called new theology, which cause such a stir in the Reformed churches at present, are not so new after all. For example, those who hold that the first eleven chapters of Genesis are not historical will find that Warfield already dealt with their views. In fact, the so-called historical criticism of the Bible was even more radical in his day than it is now. Then even Abraham was considered to be a mythical figure. But this is Dr. Warfield's answer to those critics: "Do we lose anything when the Abraham of the Bible is transferred from the region of fact to that of fancy? Well that depends on how we estimate things. But we certainly lose this: The God of the Abraham of the Bible. Dr. Bacon talks, indeed, of the ideal Abraham being 'the vehicle for momentous truth.' But in the case supposed it is not truth; it is fancy. If the story of Abraham is a product of the imagination, men have only fancied a God who would do these things; and the God of Araham is just as imaginary as Abraham himself. Is it to lose nothing, to lose the knowledge that such a God exists as the God of Abraham; that God has actually dealt with men as he is described to have dealt with Abraham; that God actually called Abraham and actually began in him a Kingdom in which all the families of the earth shall be blessed? No doubt, if this is a dream, it is a beautiful dream but, however beautiful, it is – dream. While, if it happened, it it so. And that is what we lose, when the Biblical Abraham is dismissed into the region of shadows."

The above quotation not only shows the incisive way wherewith Warfield deals with the problems of his day; but it also shows his ability to say much, plainly and clearly, in a few words. The following quotations may further illustrate this latter observation.

For example, in his reply to the demand that theology must be kept in harmony with what for the moment are called 'the assured results' of science, philosophy, and scholarship, he writes: "The thing is, of course, impossible. Science, philosophy, scholarship, represent not stable but constantly changing entities. And nothing is more certain than that the theology which is in close harmony with the science, philosophy, and scholarship of tomorrow. A theology which is to be kept in harmony with a growing science and philosophy and scholarship, breaking their way onward by a process of trial and correction, must be a veritable nose of wax which can be twisted in any direction as it may serve our temporary purpose."

In an article of **Election** he writes: "It (election) has nothing to do with the death of the sinner, but only with the living again of the sinner whom it calls into life. The one and single work of election is salvation."

Again, writing about God's Providence and the Bible, he states: "Men have their attention strongly directed to the human element in the Bible, and to the human factor in its origin. They are saying to themselves that the human element is real, and that it

Trees and Things

I can still look out.
And see trees.
Wide branches,
Fat leaves.
Beautiful.
I've always wondered
Why they blocked my view.
I'd like to know.
I really would.
I can see
Between some of the leaves
On one side of my garden

My garden must be magic.
Because on the other side
The trees put a barrier
Between me and men in g
With guns
And other things.
Those trees
Grow the thickest of all.
Naturally,
I water them a lot.
And there's even one more
To my magic garden

and trained as he would have him trained — that in the fulness of time, he might declare as he would have him declare, all the words of his truth. It is thus not merely what we call the divine element of the Bible that is from God. What we call the human element in it, too, is equally from God. The real contrast is not between the divine and the human in the Bible; but between the inspirational and the providential factors which have entered into the divine making of the Bible. It is all from God."

Another article which is still very up-to-date is the one entitled **True Church Unity: What It Is.** There is, however, so much worthwhile material in this book that we cannot even begin to summarize all of it. But for those who desire to be thoroughly grounded in the old and tried Reformed truth this volume offers a veritable mine of information and inspiration.

Personally, this reviewer is pleased that this volume was edited by one of his former classmates, Dr. John E. Meeter, who is now engaged in selecting and editing the second volume of these shorter writing of Benjamin B. Warfield.

A. Persenaire

The only argument for Christ that no one can refute is Christ-like character.

— Selected.

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for many occasions.

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THE WEIGHT OF GLORY, by C. S. Lewis.
A selection of addresses given by the famous writer.
THE GIST OF CULTS, by Rev. J. K. Van Baalen.
THE GUN, by John Vriesinga & **THE FLASHLIGHT,** by Jean G. Fisher. These are two great stories for children, which are given together as a premium for ONE subscription.

The following 4 titles are big size hard-cover books (bound in linen):

LIVING IN A NEW COUNTRY, by Rev. T. C. VanKooten.
An interesting study on the integration of immigrants into the life of their new country.
IN THE MIRROR, by Prof. Dr. J. Kromminga.
This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.
A PREY TO SATAN, by C. Sluys.
A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.
THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn, but is detected. What follows takes the readers (boys and fathers) all along.

FOR TWO SUBSCRIPTIONS:

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
Teenage marriage, a growing problem in this modern era, is the theme of this well-known author.
WORLD AFLAME, by Dr. Billy Graham.
Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.
LEAST OF ALL SAINTS, by Grace Irwin.
The author tells in this novel how Andrew Connington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

We also have a number of Dutch titles available, namely:

FOR ONE SUBSCIRPTION:

ARIE EN KATRIEN IN CANADA, door Arie Dof.
Emigranten mijmeringen. Gezonde humor en op de man af. Groot formaat, gebonden boek.
HEL EN HEMEL IN DACHAU, door Ds. J. Overduin.
DE WELEERWAARDE HEER, door Ds. M. E. Voila.
DE HUMOR IN DE BIJBEL, door Dr. Okke Jager.
DE ILLEGALE WERKER, door Anne de Vries.
HET RAADSEL VAN ONS LEVEN, door Prof. J. H. Bavinck.
SPIONNAGE IN DE TWEEDE WERELDOORLOG, door Jac. v. d. Steen.
BILDERDIJK, door M. De Jong en Wim Zaal.
KERKELIJKE KAART VAN NEDERLAND, door Dr. C. N. Impeta.
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DAGGELDERS, door J. W. Ooms.
PA BAKKER, door P. Mons.
'T BEGON ONDER MELKENSTIJD, door G. J. Peelen.
SLOEBERKE SLOB, door W. Laatsman.
MOEILIJKE KINDEREN, door P. W. J. Steinz en 5 andere deskundigen.

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